

A GRAMMAR
OF THE
KASHMIRI LANGUAGE
AS SPOKEN IN THE
VALLEY OF KASHMIR

REV. E. R. WADE

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T. R. WADE

WITH AN INTRODUCTION BY
ROBERT CUST



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A GRAMMAR
OF THE
KASHMĪRĪ LANGUAGE,

AS SPÓKEN IN THE
VALLEY OF KASHMĪR, NORTH INDIA.

BY THE
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WITH AN INTRODUCTION BY
DR. ROBERT CUST.



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P R E F A C E

THE following pages have been compiled from notes which I made whilst labouring as a missionary of the Church Missionary Society for some years in Kashmīr; and they are now published in the hope that, however imperfect, they may be of some use to the present and future missionaries in the country of Kashmīr, and to the many tourists who yearly visit it, and also that they may possibly serve as some help towards a better, larger, and more critical grammar of the language.

The Vale of Kashmīr, or Kashmīr Proper, situated to the north of the Punjāb, is of an irregular oval shape, elevated a little over five thousand feet above the sea-level, generally sloping from south-east to north-west, about eighty miles long, and from twenty to twenty-five broad, containing an area of something less than two thousand square miles. It is entirely surrounded by mountains, which rise, on the north-east side, to about eighteen thousand feet. In latitude, Kashmīr corresponds nearly with Peshāwar, Bāghdād, and Damascus, in Asia; with Fez, in Morocco, in Africa; and with South Carolina, in America; but, on account of its situation and altitude, it possesses a climate which can compare most

favourably with any of these. Speaking generally, I should say it is a little colder in winter and a little hotter in summer, but otherwise much like the climate of England, and very healthy.*

The people are, in size and in feature, one of the finest races on the whole continent of India, and are capable of the highest mental training. The face of the Kashmīrī, especially of the Kashmīrī Brahman, is of the pure High-Ayran type; the peasantry are generally good-looking, robust, and of great muscular power.

The population of Kashmīr, according to the census of the Jummoo and Kashmīr territories for 1873, was—Hindus, 61,132; Muhammadāns, 427,488; sundry castes, 3226; total, 491,846.

The Kashmīrī language is a descendant of one of the ancient Prākrit dialects. As might be expected from a knowledge of the history of the country, modern Kashmīrī has imported a large number of Persian and Arabic words; some have been borrowed from the Tibeto-Burman and Altaic languages on the north and north-east, and an ever-increasing number of words are now being introduced from Punjābī and Hindustānī. I have given some idea of the number of these words in Kashmīrī at page 109 of this Grammar.

* “As regards vegetation and climate, it (Kashmīr) somewhat resembles the mildest parts of the south of England” (“Lahore to Yarkand,” p. 33, by Dr. G. Henderson and A. O. Hume, Esq.). Speaking of the mountains of Kashmīr, Dr. Henderson says, “I have seen a man walking regularly his thirty miles a day over difficult ground, who, on starting, two months before, had to ride, or get carried, two-thirds of every march. The remarkable thing is that even a person of delicate health does not suffer from the exposure, and one never by any chance catches a cold, at least in the mountains beyond Kashmīr, where the climate is exceedingly dry” (page 35).

There being several dialects spoken in the valley, and the vast majority of the people being entirely uneducated it will be easily understood how difficult was the work of compiling this Grammar. Different persons would pronounce the same word differently, and would not spell it always in the same way, and there was no written authority to which to appeal.

The Muhammadāns, who form a very large majority of the population of Kashmīr, use many more Persian and Arabic words than the Hindus; and an increasing number of those who live in the large cities—the merchants and traders and others, who come most in contact with visitors and their servants—can speak Hindustānī; and some few can make themselves understood in English. There is at present a great desire on the part of many young men, pundits especially, in Srinagar to acquire English, and some of them have made considerable progress in learning it. The Brahman Hindus, and the *Jōtish* Hindus, who are engaged in various offices of their religion, use very few Persian and Arabic words, and so with their wives and families; whilst many of the *Kārkū* Hindus, especially those who are writers, are well able to speak and write Persian. Indeed, the court language of Kashmīr for several centuries, under the Moghuls, the Pathāns, and even the Sikhs, has been and is Persian.

Kāshmīrī is closely allied to the Pahārī, or hill dialects, spoken in the districts bordering on Kashmīr; as Kishtwārī, Pādarī, Bhadarwātrī, Rāmbanī, etc.; and through these a connection can be easily traced with Dogrī, Punjābī, and Hindustānī.

The proverbs in this Grammar have been taken from a collection I myself made when residing in Kashmīr

and also from the “ Dictionary of Kashmīrī Proverbs and Sayings,” by the Rev. J. Hinton Knowles.

As I have carried this work through the press whilst in England, and was therefore unable to get assistance from any pandit or munshī who knew Kashmīrī, and had other and pressing engagements on hand at the same time, I must crave the considerate indulgence of the student for any mistakes which he may find.

T. RUSSELL WADE.

BELMONT PARK, LEE,
September, 1888.

INTRODUCTION.

THE KASHMĪRĪ is a separate and distinct language of the Indic branch of the great Indo-European or Aryan family of languages, which extends from India to the Atlantic Ocean. It is alluded to by name by Marco Paolo and Ab-ul-Fazal. The term "KashmĪrĪ," as a language, is held to include several dialects spoken in the adjacent hills, but their variations in phonetics, structure, and word-store, have not yet been scientifically analyzed. There is a special written character, akin to though distinct from the Nāgari.

A Grammar and proper Texts have long been linguistic desiderata. In my "Modern Languages of the East Indies" (Trübner: 1878) I drew attention to this fact, and it is to me a great satisfaction that the Rev. T. R. Wade, a missionary of the Church Missionary Society, during his official residence in the valley, has found leisure to compile the Grammar to which this is an Introduction. Mr. Wade has also supplied Texts in the form of translations of the Holy Scriptures. I commend this volume to the favourable notice of all Aryan scholars.

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Society and Member of the Translation
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Christian Knowledge.*

LONDON,

September, 1888

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THE DEVANĀGARI AND SHĀRADA ALPHABETS.

VOWELS.

DEVANĀGARI.	SHĀRADA.	ENGLISH.	DEVANĀGARI.	SHĀRADA.	ENGLISH.
अ	अ	a	अकताभ	अकउठ	aktābh, <i>sun.</i>
आ	आ	ā	आनन्द	अनन	Ānand, <i>Anand.</i> [Proper name.]
इ	उ	i	इम्हरी	उम्हरी	Imbhari, <i>Imbhari.</i> [Proper name.]
ई	इ	ī	ईश्वरा	ईश्वरा	Īshvarā, <i>God</i>
उ	उ	u	उर्दू	उर्दू	Urdu, <i>Urdu.</i>
ऊ	ऊ	ū	ऊंगान.	ऊङ्गन	ūngān, <i>cry of fox</i>
ऋ	र	ri	ऋथ	रथ	reth, <i>month.</i>
ए	र	e	एक	एक	ek, <i>one.</i>
ऐ	ऐ	ai	ऐसा	ऐसा	aisa, <i>so.</i>
ओ	ओ	o	ओन	ओन	on, <i>blind.</i>
औ	औ	au	औषाद	औषाद	Aushād, <i>Aushad.</i> [Proper name.]

CONSONANTS.

क	क	k	करीमा	करीमा	Karīmā, <i>Karīma.</i> [Proper name.]
ख	ख	kh	खर	खर	khār, <i>donkey.</i>
ग	ग	g	गुनस	गुनस	gunas, <i>snake.</i>
घ	घ	gh	घटु	घटु	ghraṭ, <i>millstone.</i>
ङ	ङ	n	कङ्क	कङ्क	kans { <i>hollow of a mortar</i> <i>for pounding rice.</i>
च	च	ch (ts)	चाञ्छाठ	चाञ्छाठ	(ch)tsath, <i>disciple.</i>
छ	छ	chh	छान	छान	chhān, <i>carpenter.</i>
ज	ज	j	जान	जान	jān, <i>well.</i>
झ	झ	jh	जान	जान	jhan, <i>world.</i>
ञ	ञ	n	जान	जान	Nārun, <i>Nārun.</i> [Proper name.]

CONSONANTS—continued.

DEVANĀGARĪ.	SHĀRADA.	ENGLISH.	DEVANĀGARĪ.	SHĀRADA.	ENGLISH.
ट	ट	t	टास	तम	tās, sound.
ठ	ठ	th	ठाकुर	ठाकुर	ṭhākur, idol.
ड	ड	ḍ	डमडम	डमडम	damdam, drum.
ढ	ढ	dh	ढांग	ढांग	ḍhāṅg, stick.
ण	ण	n	अणुद	अणुद	aṇud, cook.
त	त	t	तोत	तोत	tota, parrot.
थ	थ	th	थम	थम	tham, prop.
द	द	d	दमद	दमद	damah, { name of a sickness.
ध	ध	dh	धर्म	धर्म	dharm, { gift, good work.
न	न	n	नाग	नाग	nāg, serpent.
प	प	p	पंपुश	पंपुश	pamposh, water lily
फ	फ	ph	फिरन	फिरन	phéran, garment.
ब	ब	b	बतिज	बतिज	batij, duck.
भ	भ	bh	भत्ता	भत्ता	bhata, food.
म	म	m	महोल	महोल	mahol, pestle.
य	य	y	यार	यार	yār, friend.
र	र	r	रस	रस	ras, juice.
ल	ल	l	लार	लार	Lār, Lār.
व	व	w, v	वाव	वाव	wān, [Name of district.] wood.
श	श	ś, sh	शाल	शाल	shāl, jackal.
ष	ष	sh	शामान	शामान	Shābhān, Shabhan.
स	स	s	सुलतान	सुलतान	[Name of month.] sultān, sultān.
ह	ह	h	हापुत	हापुत	hāput, bear.

KASHMĪRĪ GRAMMAR.

CHAPTER I.

LETTERS.

1. KASHMĪRĪ is written in the Dewanāgarī, Shārada (a modified form of Dewanāgarī), and Persian characters. In writing the language in the Roman characters, the ordinary Roman-Urdu system will be followed, with some few additional vowels to represent sounds peculiar to Kashmīrī.

THE ALPHABET.

1. Consonants.

LETTERS.	PRONUNCIATION.	EXAMPLES.
' '	Arabic ع, a peculiar guttural sound	Represented by an before its vowel ; as, 'aql, <i>wisdom</i> ; 'ilm, <i>science</i> ; 'umr, <i>age</i>
B b	As in English	Bar, <i>a door</i>
Ch ch	Persian چ, as in "church"	Chöbur, <i>young</i>
D d	Sanskrit द, more dental than the English d	Dod, <i>pain</i>

LETTERS.	PRONUNCIATION.	EXAMPLES.
Ḍ ḍ	Sanskrit ढ, tongue well turned up towards roof of mouth when pronouncing it	Ḍora, <i>a rope</i>
F f	As in English	Farsh, <i>a carpet</i>
G g	As in English (always hard)	Gagur, <i>a rat</i>
Gh gh	Arabic غ, a strong guttural	Ghusal, <i>a bath</i>
H h	As in English	Höst, <i>an elephant</i>
Ḥ ḥ	Arabic ح, a strong aspirate, uttered by compressing lower muscles of throat	Rahīm, <i>merciful</i>
J j	As in English	Jān, <i>good</i>
K k	As in English	Kul, <i>a tree</i>
Kh kh	Arabic خ, a strong guttural	Khudā, <i>God</i>
L l	As in English	Lar, <i>a house</i>
M m	As in English	Mol, <i>father</i>
N n	As in English	Nun, <i>salt</i>
Ṇ ṇ	<i>n</i> nasal	Niām, <i>mortar</i>
P p	As in English	Posh, <i>a flower</i>
Q q	Arabic ق, pronounced from lower muscles of throat	Banduq, <i>a gun</i>
R r	Pronounced very distinctly	Run, <i>husband</i>
Ṛ ṛ	Urdu ڑ, the tip of tongue turned well up towards roof of mouth	Muṛ, <i>myrrh</i>
S s	As in English	Sōn, <i>gold</i>
Ṣ ṣ	Arabic ص, much like English <i>sw</i>	Qaṣd, <i>intention</i>

LETTERS.	PRONUNCIATION.	EXAMPLES.
S s	Arabic ش, much like English s, with a little of <i>th</i> in it	Ṣawāb, <i>future reward of virtue</i>
Sh sh	Arabic ش, as in English	Shur, <i>a child</i>
T t	Sanskrit ण, very soft and dental	Tot, <i>beloved</i>
Ṭ ṭ	Sanskrit ट, tongue well turned up towards roof of mouth	Ṭhokar, <i>a blow</i>
Ts ts	Sanskrit च, <i>ch</i> , but pronounced <i>ts</i> in Kashmīrī	Tsur, <i>a thief</i>
Ṭ̣ ṭ̣	Arabic ط, harsher than <i>t</i>	Ḳhaṭ, <i>a letter</i>
V v	As in English	Vīr, <i>a willow</i>
W w	A little more of the sound of the <i>v</i> in it than in English	Wonun, <i>to weave</i>
Y y	As in English	Yār, <i>a friend</i>
Z z	As in English	Zun, <i>the moon</i>
Ẓ ẓ	Arabic ذ, a mixture of <i>d</i> , <i>th</i> , and <i>w</i>	Kḥiẓar, <i>name of a man</i>
Ẓ̣ ẓ̣	Arabic ظ, much like <i>tz</i>	Ḥifẓ, <i>memory</i>
Ẓ̣̣ ẓ̣̣	Arabic ن, much as <i>z</i>	Kāgḥḥaẓ, <i>paper</i>
Zh zh	Persian ژ, like <i>z</i> in "azure"	Paẓḥmurda, <i>faded</i>

2. Of the above letters, *H*, *Q*, *S*, *Ṣ*, *Ṭ̣*, *Ẓ̣̣*, *’*, are peculiar to Arabic; *Zh*, to Persian; *Ts*, to Kashmīrī; *Gh*, *Kh*, *Ẓ̣̣*, *Ẓ̣̣̣*, to Arabic and Persian; *Ṭ̣̣*, *Ḍ̣̣*, *Ṛ̣̣*, are Indian; *P*, *Ch*, and *G*, are Persian and Indian, but not Arabic; and the remaining letters are common. Consequently, words containing any of the letters peculiar to Arabic must be from that language;

words having Zh must be of Persian origin; those having Ts must be Kashmīrī; those with Gh, Kh, Z, Ẓ, may be Arabic or Persian; those with P, Ch, G may be Persian or Indian; and words having any of the letters T, D, R, in them are of Indian origin.

3. Of the thirteen letters peculiar to Arabic and Persian only one of them, Z, receives its particular pronunciation from the uneducated people in Kashmīr. Gh is pronounced as G; H, as H; Kh, as K; Ṣ, Ṣ, as S; T̤, as T; and Z, Ẓ, Z, Zh, as Z.

Those who have studied Persian or Arabic are more particular in their pronunciation, and in writing these languages the words are properly spelt. Also when Kashmīrī is written in the Persian character, Persian and Arabic words are written correctly, and not as they are pronounced by the common people. The word for “God,” for instance, in Persian is Khudā, but generally pronounced by the ordinary Kashmīrī Kudā, yet always written in the Persian character.

خدا, Khudā.

2. Vowels.

LETTERS.	PRONUNCIATION.	EXAMPLES.
A a	Short <i>a</i> , as in “woman,” “adrift”	Bar, <i>a door</i>
Ā ā	Long <i>a</i> , as in “war,” “father”	Ār, <i>mercy</i>
ʾ ʾ	Peculiar; a short <i>a</i> sound from the throat	Zaṭh, <i>a rag</i>
E e	Long <i>e</i> , as <i>ea</i> in “bear” or <i>ai</i> in “fail”	Her, <i>a ladder</i>
Ē ē	Short <i>e</i> , as in “met,” “bet,” “let”	Mets, <i>earth</i>
I i	Short <i>i</i> , as in “mill,” “bill”	Ilil, <i>water-grass</i>
Ī ī	Long <i>i</i> , as in “machine,” “police”	Mil, <i>ink</i>

LETTERS.	PRONUNCIATION.	EXAMPLES.
O o	Long <i>o</i> , as in “hole,” “mole”	Mol, <i>father</i>
Ô ô	Short <i>o</i> , as in “eot,” “hot”	Vödur, <i>an otter</i>
Ö ö	Peculiar; much like the German <i>ö</i>	Dör, <i>beard</i>
U u	Short <i>u</i> , as in “pull,” “bull”	Gur, <i>a horse</i>
Ū ū	Long <i>u</i> , as in “rule,” “rude”	Kūr, <i>a daughter</i>
Û û	Peculiar; a long <i>ā</i> sound from the throat	Tūr, <i>cold</i>

4. Of the above vowels, *ā*, *a*, *e*, *ī*, *i*, *o*, *ū*, *u*, are the same as those used in writing Hindustānī in Roman characters, whilst *ā*, *ē*, *ô*, *ö*, *ũ*, are peculiar to Kashmīrī. In some few Roman-Urdu books *ā* is used to represent the ع with a fatha; but this will not make a great difficulty, as the Kashmīrī *ā* is a short *a* sound from the throat, though not so guttural as the Arabic ع.

The vowels, as given by Dr. Forbes in his “Hindustānī Grammar,” are—

English words: fall, fun, fail, feel, fin, foal, fool, foot.

Roman-Urdu: fāl, fan, fel, fīl, fin, fol, fūl, fut.

The letters *ē* and *ô* are simply the short sounds of these letters, as in “pet,” “met,” “not,” “rot.” The *ö* is almost identical with the German *ö*, but the *ā* and the *ũ* can only be learned from a native, as there are no sounds like them in the English language. The *ā* sound is very common,—it occurs in almost every sentence; whilst there are not many words that have the peculiar *ũ* sound.

5. The diphthongs *ai* and *au* will have the same sounds as in Roman-Urdu.

6. There are also two very short vowel-sounds in the

language: A half *u* sound at the end of some words, particularly those of the second declension of nouns. As this is almost imperceptible and difficult to represent, I omit it in this work. The other is a very short *i* sound, which will be represented by a small *i* in italics with a dot under it. It must be understood that this is much shorter than the short *i*, and is only just perceptible; still it is important; for instance, *gur*, or more correctly, *gur^u*, is “a horse,” *gurⁱ*, horses.

CHAPTER II.

NOUNS.

7. THERE are four declensions in Kashmīrī; and generally nouns of the first two declensions are masculine, and those of the other two feminine. Nouns may be thus declined—

I. DECLENSION.

CASE.	SINGULAR.	PLURAL.
Nominative } and Accusative }	<u>tsur</u> , a thief	<u>tsur</u> , thieves
Genitive	<u>tsura</u> sund,* etc., of a thief	<u>tsuran</u> hund,* etc., of thieves
Dative	<u>tsuras</u> , to a thief	<u>tsuran</u> , to thieves
Agentive	<u>tsuran</u> , by a thief	<u>tsurau</u> , by thieves
Locative	<u>tsuras</u> nish, near a thief	<u>tsuran</u> nish, near thieves
Ablative	{ <u>tsuras</u> nishi, from a } thief [house] { <u>gara</u> andara, from a }	<u>tsurau</u> nishi, from thieves
Vocative	{ <u>hatā</u> , etc., <u>tsurā</u> , } O { <u>hatā</u> , etc., <u>tsuro</u> , } thief	<u>hatā</u> , etc., <u>tsurau</u> , O thieves

* *Sund* and *hund* are inflected to agree with the objects possessed in gender and number (*vide* pars. 22, 23).

8. When a noun of this declension ends in a vowel, *h* is added before the terminations *-as*, *-an*, etc.; as, *sazā*, punishment, *sazāhas*, *sazāhan*; *Musā*, Moses, *Musāhas*, etc.

9. By adding *ā* to a noun, the meaning becomes indefinite, as *tsurā*, any thief; by adding *ai*, the noun is rendered definite, as *tsurai*, that particular thief: *ai* here in Kashmīrī answers to *hī* in Hindustānī.

10. Examples of nouns of this declension: *Nār*, fire; *bar*, a door; *dānd*, an ox; *kalam*, a pen; *āb*, water; *kōkar*, a fowl; *bata*, or *bhata*, food; *garā*, a house; *hāk*, vegetable; *goguj*, a turnip, *gogajas*; *gāzar*, a carrot; *mez*, a table.

II. DECLENSION.

CASE.	SINGULAR.	PLURAL.
Nom. } Acc. }	gur, a horse	gur ⁱ , horses
Gen.	guri sund, etc., of a horse	guri ⁿ hund, etc., of horses
Dat.	guri ^s , to a horse	guri ⁿ , to horses
Ag.	gui ⁱ , by a horse	guri ^{au} , by horses
Loc.	guri ^s nish, near a horse	guri ⁿ nish, near horses
Ab.	guri ^s nishi, from a horse	guri ^{au} andara, from horses
Voc.	{ hatā, etc., gui ^{iā} , } O horse { hatā, etc., gur ^{io} , }	hatā, etc., guri ^{au} , O horses

11. Nouns of this declension, in the nominative and accusative singular, have an almost imperceptible *u* sound after them; thus, *gur^u*, a horse.

12. The vowel *o* of nouns of this declension is changed in the plural and in the inflected forms into *ö* or *ā*; as, *boi*, a brother, plu. *böi*, dat. sing. *böyis*; *tsong*, a lamp, plu. *tsāngi*, dat. sing. *tsāngis*; *khonkh*, one who speaks through his nose,

plu. *khōṅkhi*, dat. sing. *khōṅkhis*. *U* is sometimes changed into *ō*, *ö*, or *ā*; as, *hun*, a dog, *hōnis*; *krur*, a well, *krōris*; *hāput*, a bear, *hāpātis*.

13. Examples of nouns of this declension: *Hōst*, an elephant; *shur*, a child; *kul*, a tree; *kōb*, a hunchback; *ponz*, a monkey; *wagaw*, *wagawis*, matting; *satarand*, a durrie (kind of carpet), *sataranjis*; *khār*, an ass; *saraj*, a snake.

III. DECLENSION.

CASE.	SINGULAR.	PLURAL.
Nom. } Acc. }	mōj, a mother	māji, mājih, mothers
Gen.	māji hund, etc., of a mother	māji'en hund, etc., of mothers
Dat.	māji, mājih, to a mother	māji'en, to mothers
Ag.	māji, mājih, by a mother	māji'au, by mothers
Loc.	māji nish, near a mother	māji'en nish, near mothers
Ab.	māji nishi, from a mother	māji'au andara, from mothers
Voc.	{ hatāi, etc., mōj, } O { hatā, etc., mōjōi, } mother	hatāi, etc., māji'au, O mothers

14. The vowel *ō* of nouns of this declension is always changed into *ā* in the plural and in the inflected forms; as, *dōr*, a beard, plu. *dāri*; *kōr*, the neck, *kāri*; *yōr*, a fir tree, *yāri*: *ā* often into *o*; as, *kūr*, a daughter, *kori*; *lūr*, a stick, *lori*: and *ā* into *a*; as, *gāb*, a sheep, *gabi*: though in polysyllabic words the *ā* remains; as, *babar*, a flower, *babari*; *dadar*, a cucumber, *dadari*; *devi*, a goddess, in the inflect. plu. makes *deviyau*; *zāt*, a rag, makes plu. *zachi*.

15. When emphasis is required, an *h* is always added to the forms ending in *i*; as, “To whom did you give this?” Answer, *Mājih*, “To mother.”

16. Examples of nouns of this declension: *Vör*, a small pot; *tör*, lateness; *köm*, work; *hëtar*, leprosy; *vöj*, a ring; *hör*, a bird (the *Mainā-Coracias Indica*); *zun*, the moon; *bun*, the chinār tree (*Platanus Orientalis*), *boṇi*; *zur*, a lampstand, *zuri*; *thür*, an adze, *thori*.

IV. DECLENSION.

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i> }	<i>kitāb</i> , a book	<i>kitāba</i> , books
<i>Acc.</i> }		
<i>Gen.</i>		
	<i>kitābi</i> hund, etc., of a book	<i>kitāban</i> hund, etc., of books
<i>Dat.</i>	<i>kitābi</i> , <i>kitābih</i> , to a book	<i>kitāban</i> , to books
<i>Ag.</i>	<i>kitābi</i> , <i>kitābih</i> , by a book	<i>kitābau</i> , by books
<i>Loc.</i>	<i>kitābi</i> manz, in a book	<i>kitāban</i> manz, in books
<i>Ab.</i>	<i>kitābi</i> andara, from a book	<i>kitābau</i> andara, from books
<i>Voc.</i>	<i>hatai</i> , etc., <i>kitāb</i> , O book	<i>hatai</i> , etc., <i>kitābau</i> , O books

17. The vowel *ö* of nouns of this declension is changed into *ā*; as, *göd*, a fish, *gādi*, *gādan*.

18. Examples of nouns of this declension: *Sim*, a small bridge; *nazar*, sight; *salām*, peace, salutation; *gunas*, a small snake found in Kashmīr.

19. Some nouns ending in *t* differ from the above example by adding *s* to the inflected forms and plural. *Rāt*, night, is thus declined—

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i> }	<i>rāt, night</i>	<i>röts, nights</i>
<i>Acc.</i> }		
<i>Gen.</i>	<i>röts hund, etc., of night</i>	<i>rötsan hund, etc., of nights</i>
<i>Dat.</i>	<i>röts, to night</i>	<i>rötsan, to nights</i>
<i>Ag.</i>	<i>röts, by night</i>	<i>rötsau, by nights</i>
<i>Voc.</i>	<i>hatai, etc., rāt, O night</i>	<i>hatai, etc., rötsau, O nights</i>

20. Vowel-changes. The vowel *ā* of monosyllabic nouns is changed into *ö*; as, *rāt, röts*. The *a* is changed into *ä*; as, *nīmat*, favour, plu. *nīmats*; *haqīqat*, truth, plu. *haqīqats*.

OF CASE.

21. The *Nominative* and *Accusative* cases are always the same. They are the nouns without any distinguishing signs.

22. The *Genitive* case may be expressed in four different ways: (1) by adding *sund* or *hund*, etc.; (2) by adding *uk*, etc.; (3) by adding *un*, etc.; (4) by adding *uv*, etc. *Sund*, with its inflections, is used with nouns of the first and second declensions in the singular; *hund*, with its inflections, is joined to plural nouns only of the first and second declensions, and to singular and plural nouns of the third and fourth declensions; *uk*, with its inflections, is only used with inanimate nouns of the first and second declensions; *un*, with its inflections, only with proper names; and *uv* denotes "made of." Each of the forms *sund*, *hund*, *uk*, *un*, and *uv*, always agrees with the object possessed in number and gender.

23. They are thus declined—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
sund	sanz	sand ⁱ	sanza
hund	hanz	hand ⁱ	hanza
uk	ach	ak ⁱ	achi
un	an	an ⁱ	ani
uv	av	av ⁱ	avi

24. Examples—

Nechavis sund mol, the son's father.

Nechavis sanz möj, the son's mother.

Nechavis sandi guri, the son's horses.

Nechavis sanza guri, the son's mares.

Māji hund khāwind, the mother's husband.

Māji hanz kūr, the mother's daughter.

Māji handi bōi, the mother's brothers.

Māji hanza kori, the mother's daughters.

Garuk mālīk, the master of the house.

Garach malikin, the mistress of the house.

Garaki tsāngi, the lamps of the house.

Garachi k tāba, the books of the house.

Rām Chandun gara, the house of Rām Chand.

Rām Chandan kitāb, the book of Rām Chand.

Rām Chandani guri, the horses of Rām Chand.

Rām Chandani kori, the daughters of Rām Chand.

Hachuv gara, a house of wood, a wooden house.

Hachav lūr, a staff of wood, a wooden staff.

Hachari krāci, sandals of wood, wooden sandals.

Hachavi dāri, windows of wood, wooden windows.

25. The *Dative* and *Locative* cases in each declension

have generally their singulars alike, and also their plurals; the locative is distinguished from the dative by its preposition.

26. The *Ablative* case is always known by its governing preposition; it is mostly like the dative in the singular number, and the agentive in the plural.

27. The *Agentive* case. In the first declension the agentive case singular is the same as the dative plural; in the second and third declensions the agentive singular is the same as the plural. It is the same also in the fourth declension with those nouns which follow the declension of *rāt*, but not with the others—those that follow the declension of *kitāb*.

For further particulars on the cases of nouns. see Syntax, chapter ix.

THE GENDER OF NOUNS.

28. All nouns are either masculine or feminine. The gender of a noun is generally determined either by its signification or its form.

Those nouns relating to males are masculine; as, *Rāma*, *Rāma* (proper name of a man); *Shankar*; *Shankar*; *bādshāh*, king; *khāwind*, husband; *nechu*, son, boy. Those relating to females are feminine; as, *Fazli*, *Fazli* (proper name of a woman); *rāni*, wife of a *rājā*; *kolai*, wife; *āshēn*, wife; *bēni*, daughter.

29. The feminine is formed from the masculine by (1) a change of the last vowel, with sometimes a change also of the last consonant; (2) by adding certain affixes to the masculine noun.

(1) The following are the principal vowel-changes:—

ā) o)	become ö	{	krāl, a potter	kröj, a female potter
			shāl, a jackal	shöj, a female jackal
			mol, father	möj, mother
			bror, a tom-cat	brör, a female cat
a) ū) v)	become a	{	khar, an ass	khar or kharin, a female ass
			gagür, a rat	gagar, a female rat
			zör, a deaf man	zar, a deaf woman
			pöt, a plank	pat, a small plank

Examples of changes of consonants: *Vol* masc., a ring, *röz* fem., a small ring for the finger; *wātul*, *watul*, a man of a low caste, *wātaj*, a female of the same caste; *batuk*, a drake; *batāch*, a duck; *ṭang* masc., a pear, *ṭanch* fem.

30. (2) The principal affixes are—

-ī; as, *gur*, a horse, *guri*, a mare.*

-en or -in; as, *saruf* masc., a snake, *sarafēn* fem., sometimes pronounced *sarup* and *sarupin*; *hönz*, a boatman, *hānzēn*, a boatwoman; *höst* masc., an elephant, *höstēn* fem.; *mazur* masc., a coolie, *muzrēn* fem.

-bāi; as, *dosil* masc., a mason, *dosilbāi* fem.; *chhān* masc., a carpenter, *chhānbāi* or *chhānābāi* fem.

-önī: this affix is applied only to persons, denoting class, nation, or religion; as, *Gujar* masc., *Gujarönī* fem.; *Musalmān* masc., *Musalmönī* fem.; *Pathān* masc., *Pathönī* fem.; *Pundit* masc., *Punditönī* fem.

31. The gender is also sometimes marked by adding the words *mol*, father, and *möj*, mother; or *nar*, male, and *māda*, female; as, *doda mol*, a foster-father, *doda möj*, a foster-mother; *khāna mol*, a beloved son, *khāna möj*, a beloved daughter; *nar kotur*, a cock-pigeon, *māda kotur*, a hen-pigeon.

* In Hindustānī the feminine of *larkā* is *larki*; of *dhobi*, *dhobin*; of *kumhār*, *kumhāran*, or *kumhārānī*.

32. Many words are quite different in the masculine and feminine ; as, *run*, a husband, *āshēn*, a wife ; *nechu*, a son, *kūr*, a daughter ; *dānd*, a bull, *gau*, a cow ; *kat*, a ram, *gāb*, a ewe ; *mahaniū*, a man, *zanāna*, a woman ; *boi*, a brother, *bēni*, a sister ; *kāntūr*, a cock-sparrow, *tsar*, a hen-sparrow.

33. When the same nouns are used in Hindustānī and Kashmīrī, they have generally the same gender ; but there are some exceptions.

(1) Nouns that are *masculine* in Hindustānī and *feminine* in Kashmīrī : *kōm*, work, pronounced *kom* by the pundits ; *lashkar*, an army ; *salām*, peace ; *mahal*, palace.

(2) Nouns that are *feminine* in Hindustānī, but *masculine* in Kashmīrī : *'izzat*, honour ; *dua'*, prayer ; *madad*, help ; *mez*, table ; *sazā*, punishment ; *shām*, evening ; *maḥabbat*, love ; *t'arīf*, praise ; *najāt*, salvation ; *jān*, life ; *ruh*, spirit ; *poshāk*, clothing ; *khurāk*, food ; *jild*, book-cover ; *bandūk*, gun ; *dīwār*, wall ; *'arz*, request ; *gharaz*, object ; *quwat*, strength ; *dawā*, medicine.

NUMBER OF NOUNS.

34. *Rule I.* Nouns of the first declension are often the same in the nominative plural as in the singular, though in nouns of more than one syllable there is frequently a change in the last vowel : *u* is changed into *a* ; as, *gagur*, a rat, plu. *gagar* ; *hāput*, a bear, plu. *hāpat* ; but when the affix *-ur* denotes trade, or *wālā* in Hindustānī, then the *u* is changed into *a* ; as, *kāndur*, a baker, plu. *kāndaṛ* ; *rangur*, a dyer, plu. *rangaṛ*.

Examples of nouns that have the nominative singular and plural the same : *Ath*, hand ; *ach*, eye ; *kwar*, foot ; *kan*, ear ; *thar*, back ; *dekh*, forehead ; *yad*, belly ; *khār*, a blacksmith ; *mazur*, a labourer ; *tsur*, a thief ; *hōnz*, a boatman ; *sats*, a tailor ; *dosil*, a mason ; *chhān*, a carpenter.

35. *Rule II.* All nouns of the second declension which end in the very short " sound, form their plural by adding the *i*, and often with the change of a vowel (*vide* par. 29): as, *gur*, a horse, plu. *gurⁱ*; *mol*, father, plu. *mölⁱ*; but *boi*, brother, has plu. *böi*. Sometimes a vowel is omitted in the plural; as, *tör*, a sheep, plu. *tirⁱ*; *tsion*, a pillar, plu. *tsinⁱ*.

36. *Rule III.* Feminine nouns of the third and fourth declensions form their plurals generally by adding *i* and *a* respectively to the singulars, often with vowel-changes (*vide* par. 29); as, *gurⁱ*, a mare, plu. *guri*; *sum*, a small bridge, plu. *sam^a*.

A few nouns of the fourth declension form their plural by adding *s*, with a change of the vowel; as, *rät*, night, plu. *röts*; *ni'mat*, blessing, plu. *ni'mats*.

CHAPTER III.

ADJECTIVES.

37. ADJECTIVES in Kashmīrī are of two kinds—those that are declined to agree with their nouns in number, gender, and case; and those that are not declined.

38. The masculines of adjectives that are declined generally follow the second declension of nouns, and the feminines the third declension.

Example: *Wozul*, red, is thus declined—

CASE.	SINGULAR.		PLURAL.	
	Masculine.	Feminine.	Masculine.	Feminine.
<i>Nom.</i> }	wozul	wozaj	wozali	wozaji
<i>Acc.</i> }				
<i>Dat.</i>	wozalis	wozaji	wozali'en	wozaji'en
<i>Ag.</i>	wozali	wozaji	wozali'au	wozaji'au
<i>Loc.</i>	wozalis manz	wozaji manz	wozali'en manz	wozaji'en
<i>Ab.</i>	wozalis nishi	wozaji nishi	wozali'au an- dara	wozaji'au
<i>Voc.</i>	wozaliā	wozaj	wozali'au	wozaji'au

39. The feminine of adjectives is formed from the masculine according to the same rules as feminine nouns are formed from masculine nouns.

Examples: (i.) Changes of vowels—

<i>o</i>	masc. becomes <i>ö</i> in fem., as	<i>tot</i>	masc., beloved,	<i>töt</i>	fem.
	or, <i>a</i>	„ „	<i>mot</i>	„ thick,	<i>mat</i> „
<i>ö</i>	„ „	<i>a</i>	„ „	<i>böd</i>	„ big, <i>bäd</i> „
	or, <i>ë</i>	„ „	{ <i>viöt</i>	„ fat,	<i>viët</i> „
		„ „	{ <i>tiöt</i>	„ bitter,	<i>tiët</i> „
<i>u</i>	„ „	<i>a</i>	„ „	<i>kātsur</i>	„ brown, <i>kātsar</i> „
	or, <i>ũ</i>	„ „	<i>kur</i>	„ cruel,	<i>kūr</i> „
	or, <i>a</i>	„ „	<i>wozul</i>	„ red,	<i>wozaj</i> „
<i>io</i>	„ „	<i>ī</i>	„ „	<i>miot</i>	„ sweet, <i>mīt</i> „
					or <i>met</i> „

(ii.) Changes of consonants—

<i>d</i>	masc. becomes <i>z</i> in fem., as	<i>thöd</i>	masc., high,	<i>thaz</i>	fem.
<i>g</i>	„ „	<i>d</i>	„ „	<i>lòng</i>	„ lame, <i>land</i> „
<i>k</i>	„ „	<i>ch</i>	„ „	<i>hòk</i>	„ dry, <i>hòch</i> „
<i>t</i>	{ in mono- syllables }	<i>ts</i>	„ „	{ <i>sòt</i>	„ slow, <i>sats</i> „
				{ <i>mòt</i>	„ silly, <i>mat</i> „

40. The adjectives that are not declined are—

(1) Those that have *-lad* as an affix, denoting possession ; as, *dod*, pain, *dödilad*, having pain, painful ; *ālatslad*, idle ; *krödaḷad*, angry ; *hëtarilad*, having a disease of the skin.

(2) Adjectives from other languages ; as, *sufed*, white, *sabz*, green ; *bīmār*, ill ; *kālā*, black.

(3) Adjectives ending in *a* ; as, *buda*, old ; *bāḷa*, young ; *nākāra*, worthless.

(4) The adjectives *jān*, good ; *yachh*, bad ; *mōnd*, blunt ; *sundar*, beautiful ; *bewāi*, careless ; *bëhwāl*, one who stays at home ; *nëlrudrāw*, one who frequently goes out.

41. Nouns or phrases in the inflected form are sometimes used with other nouns, and may then be regarded as adjectives, much as we say in English, “an iron safe,” “a silk dress,” “a glass cup,” etc. ; as, *hāri tang*, a cowrie pear, i.e. a pear that costs a cowrie ; *muḥari tsunt*, an apple that costs a muhr ; *Hāpat yāraz*, Bear friendship (proverb) ; *gabi buthi rāmahun*, a sheep-faced wolf ; *batak thul*, a duck’s egg.

42. *Këntsa* is used to denote “rather” or “-ish” in English ; as, *tsok*, sour ; *këntsa tsok*, rather sour, sourish.

43. The nouns *hana*, a piece, *hawāva*, a whiff or puff, and *moya*, little, are constantly used after inflected nouns to denote a little ; as, *āba hawāva*, or *āba moya*, a little water, *bata hana*, a little food.

-han and *-hun* are also affixes to form diminutive nouns.

COMPARISON OF ADJECTIVES.

44. There are no inflections in Kashmīrī or regular suffixes added to adjectives to denote the degrees of comparison. The most common way of forming comparisons is by joining an adverb ; as, *tsor*, more, very ; *sitha*, much, very, etc., to the adjective : or by using the preposition *khōta*, compared with, with the noun with which the comparison is made ;

as, *thòd*, high, *tsor thòd*, higher (more high), *sitha thòd*, highest (very high); *dānā*, clever, *tsor dānā*, more clever, *sitha dānā*, most clever; *bòd*, great, *yats bòd*, greater (more great), *sitha bòd*, greatest (most or very great): *Āftāba chhu zuni khòta bòd*, The sun is greater than the moon (the sun is, compared with the moon, great); *Yih gur chhu lokut*, This horse is small; *Yih gur chhu tsor lokut*, This horse is smaller; *Yih gur chhu sitha lokut*, This horse is very small; *Yih gur sāravai khòta chhu lokut*, This horse is the smallest of all (this horse, compared with all, is small). The adverb *nihāyat* is also used with the adjective, especially by Muhammadāns; as, *Yih kul chhu hami kuli khòta nihāyat thòd*, This tree is very much higher than that tree; *Pira khòta chhu be-pīroi jān* (proverb), To be without a pīr is better than to have a pīr; *Yus akā kheyi tā cheyi tā kōṇsi diyi, suh chhu jān tasandi khòta yus ani tā jama' kari* (proverb), Any one who eats and drinks and gives to another is better than he who brings (gathers) and collects (hoards).

CHAPTER IV.

PRONOUNS.

45. THE *first* and *second persons* of the personal pronoun have but one form for the two genders; they may be masculine or feminine, therefore, according to the gender of the nouns they represent. The genitive is inflected according to the gender and case of the noun possessed. The *third person* has a separate form for each gender in the singular, and for masculine and feminine in the plural nominative and accusative.

I. PERSONAL PRONOUNS.

46.

First Person.

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i>	bò, bòh, <i>I</i>	} as, <i>we and us</i>
<i>Acc.</i>	mè, mèh, <i>me</i>	
<i>Gen.</i>	mion, etc., <i>my</i>	son, etc., <i>our</i>
<i>Dat.</i>	mè, mèh, <i>to me</i>	asi, asih, <i>to us</i>
<i>Ag.</i>	mè, mèh, <i>by me</i>	asi, asih, <i>by us</i>
<i>Loc.</i>	mè manz, or mèh manz, <i>in me</i>	asi manz, or asih manz, <i>in us</i>
<i>Ab.</i>	mè, mèh andara, <i>from me</i>	asi, asih andara, <i>from us</i>

47.

Second Person.

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i> }	tsa, <i>thou and thee</i>	tòhì, <i>you</i>
<i>Acc.*</i> }		
<i>Gen.</i>	chon, etc., <i>thy</i>	tuhund, etc., <i>your</i>
<i>Dat.</i>	tsè, tsèh, <i>to thee</i>	tòbi, tòbih, <i>to you</i>
<i>Ag.</i>	tsè, tsèh, <i>by thee</i>	tòhi, tòbih, <i>by you</i>
<i>Loc.</i>	tsè manz, or tsèh manz, <i>in thee</i>	tòhi manz, or tòbih manz, <i>in you</i>
<i>Ab.</i>	tsè, tsèh andara, <i>from thee</i>	tòhi, tòbih andara, <i>from you</i>

* Accusative sometimes *tsèh*, *tsé*.

48

Third Person.

CASE]	SINGULAR.			PLURAL.	
	Masc.	Fem.	Neut.	Masc.	Fem.
Nom. }	suh, su, <i>he</i>	sòh, sò, <i>she</i>	tih, ti, <i>it</i>	tim, <i>they</i>	timā, <i>they</i>
Acc. }					
Gen.	{ tam'sund, etc., } { tahund, etc., } { tasund, etc., }	{ his, } her	tamiuk, etc., <i>its</i>	timan hund, } etc., } ti hand, etc., }	their
Dat.	tamis, tas, <i>to him or her</i>		tath, <i>to it</i>	timan, <i>to them</i>	
Ag.	tami, <i>by him</i>	tami, tamiḥ, <i>by her</i>		timau, <i>by them</i>	
Loc.	{ tamis manz, } { tas manz, }	{ in him, } in her	tath manz, in it	timan manz, <i>in them</i>	
Ab.	{ tami, tas } { andara, }	<i>from him</i> or her	tath an- dara, <i>from it</i>	timau andara, <i>from them</i>	

49. The third personal pronoun has often the force of a demonstrative; as, He is poor, *Suh chhu qharīb*; but, That young man is very drunk, *Suh jawān chhu sakht nashas manz*.

II. POSSESSIVE PRONOUNS.

50. *Mion*, *son*, *chon*, *tuhund*, *tasund*, and *timan hund*, or *ti hund*—the genitives of the personal pronouns *boh*, *as*, *tsa*, *tōhī*, *suh*, and *tim*—are thus inflected—

Mion, *my*.

CASE.	MASCULINE.		FEMININE.	
	Singular noun possessed.	Plural noun possessed.	Singular noun possessed.	Plural noun possessed.
<i>Nom.</i> }	mion	miön ⁱ	miön ⁱ	{ miāni, miānih miān ⁱ ën
<i>Acc.</i> }				
<i>Gen.</i>				
	miönis	miān ⁱ ën	miāni, miā- nih	
<i>Dat.</i>	miönis	miān ⁱ ën	miāni, miā- nih	miān ⁱ ën
<i>Ag.</i>	miön ⁱ	miān ⁱ au	miāni, miā- nih	miān ⁱ au
<i>Loc.</i>	miönis	miān ⁱ ën	miāni, miā- nih	miān ⁱ ën
<i>Voc.</i>	miāni, miā- nih	miān ⁱ au	miān ⁱ	miān ⁱ au

51.

Son, *our*.

<i>Nom.</i> }	son	sön ⁱ	sön ⁱ	sāni, sānih
<i>Acc.</i> }				
<i>Gen.</i>				
	sönis	sön ⁱ ën	sāni, sānih	sān ⁱ ën
<i>Dat.</i>	sönis	sön ⁱ ën	sāni, sānih	sān ⁱ ën
<i>Ag.</i>	sön ⁱ	sön ⁱ au	sāni, sānih	sān ⁱ au
<i>Loc.</i>	sönis	sön ⁱ ën	sāni, sānih	sān ⁱ ën
<i>Voc.</i>	sāni, sānih	sān ⁱ au	sān ⁱ	sān ⁱ au

52.

Chon, *thy*.

CASE.	MASCULINE.		FEMININE.	
	Singular noun possessed.	Plural noun possessed.	Singular noun possessed.	Plural noun possessed.
<i>Nom.</i> } <i>Acc.</i> }	chon	chon ⁱ	chön ⁱ	{ chāni, chānih
<i>Gen.</i>	chānis	chān ⁱ en	chāni, chānih	chān ⁱ en
<i>Dat.</i>	chānis	chān ⁱ en	chāni, chānih	chān ⁱ en
<i>Ag.</i>	chön ⁱ	chān ⁱ au	chāni, chānih	chān ⁱ au
<i>Loc.</i>	chānis	chān ⁱ en	chāni, chānih	chān ⁱ en
<i>Voc.</i>	chāni	chān ⁱ au	chön ⁱ	chān ⁱ au

53.

Tuhund, *your*.

<i>Nom.</i> } <i>Acc.</i> }	tuhund	tuhand ⁱ	tuhanz	tuhanza
<i>Gen.</i>	tuhandis	tuhand ⁱ en	tuhanzi, tuhanzih	tuhanzan
<i>Dat.</i>	tuhandis	tuhand ⁱ en	tuhanzi, tuhanzih	tuhanzan
<i>Ag.</i>	tuhand ⁱ	tuhand ⁱ au	tuhanzi, tuhanzih	tuhanz ⁱ au
<i>Loc.</i>	tuhandis	tuhand ⁱ en	tuhanzi, tuhanzih	tuhanzan
<i>Voc.</i>	tuhandi, tuhandih	tuhand ⁱ au	tuhanz ⁱ	tuhanz ⁱ au

54.

Tasund, *his, her, its.*

CASE.	MASCULINE.		FEMININE.	
	Singular noun possessed.	Plural noun possessed.	Singular noun possessed.	Plural noun possessed.
<i>Nom.</i>	tasund	tasand ⁱ	tasanz	tasanza
<i>Acc.</i>				
<i>Gen.</i>	tasandis	tasand ⁱ en	tasanzi, ta- sanzih	tasanzan
<i>Dat.</i>	tasandis	tasand ⁱ en	tasanzi, ta- sanzih	tasanz ⁱ an
<i>Ag.</i>	tasand ⁱ	tasand ⁱ au	tasanzi, ta- sanzih	tasanz ⁱ au
<i>Loc.</i>	tasandis	tasand ⁱ en	tasanzi, ta- sanzih	tasanz ⁱ an
<i>Voc.</i>	tasandi, ta- sandih	tasand ⁱ au	tasanz	tasanz ⁱ au

55.

Timan hund, *or ti hund, their.*

<i>Nom.</i>	timan hund,	timan han-	timan hanz,	timan han-
<i>Acc.</i>	or ti hund	d ⁱ , or ti hand ⁱ , or ti hind ⁱ	or ti hanz, or ti hinz	za, or ti hanza, or ti hinza
<i>Gen.</i>	timan handis, or ti handis	timan han- dien, or ti hand ⁱ - en, or ti hind ⁱ en	timan hanzi, or ti hanzi, or ti hinz ⁱ	timan han- zan, or ti hanzan, or ti hin- zan

CASE.	MASCULINE.		FEMININE.	
	Singular noun possessed.	Plural noun possessed.	Singular noun possessed.	Plural noun possessed.
<i>Dat.</i>	timan haṇdis, or ti haṇdis	timan haṇ- di'en, or ti haṇdi- en, or ti hiṇdi'en	timan haṇzī, or ti haṇzī, or ti hiṇzī	timan haṇ- zan, or ti hanzan, or ti hiṇ- zan
<i>Ag.</i>	timan haṇdi, or ti haṇdi	timan haṇ- di'au, or ti haṇdi- au, or ti hiṇdi'au	timan haṇzī, or ti haṇzī, or ti hiṇzi	timan haṇ- zī'au, or ti haṇzī- au, or ti hiṇzī'au
<i>Loc.</i>	timan haṇdis, or ti haṇdis	timan haṇ- di'en, or ti haṇdi- en, or ti hiṇdi'en	timan haṇzī, or ti haṇzī, or ti hiṇzi	timan haṇ- zan, or ti hanzan, or ti hiṇ- zan
<i>Voc.</i>	timan haṇdi, timan haṇ- dih, or ti haṇdi, ti haṇdih	timan haṇ- di'au, or ti haṇdi- au, or ti hiṇdi'au	timan haṇz, or ti haṇz, or ti hiṇz	timan haṇ- zī'au, or ti haṇzī- au, or ti hiṇzī'au

56. When the possessive pronoun accompanies a noun in the genitive case with *-uk*, the final *s* of the possessive pronoun is omitted, and in the first and second persons the vowel is slightly modified; as, *sāni kalamuk*, *chāni kalamuk*, *tasandi kalamuk*. For further particulars, *vide* Syntax: Genitive case.

57. PRONOMINAL AFFIXES AS USED WITH VERBS.

PERSON.	SINGULAR.			PLURAL.
	Acc. for pres. and fut., and Ag. for past tenses.	Acc. for past tense.	Dat. for all tenses.	Ag. Acc. Dat.
1st	-m	-s	-m	—
2nd	-t (i)	-k	-i	-va
3rd	-n (s)	-n	-s	-k

For more details concerning pronominal affixes, see Verb.

III. DEMONSTRATIVE PRONOUNS.

58. The third personal pronoun is often used as a demonstrative in Kashmīrī, as well as *yih* and *huh*. Of the latter two pronouns, *yih* refers to an object that is near, or to the last of two objects mentioned in conversation, whilst *huh* is used of an object more remote.

59. Yih, *this*.

CASE.	SINGULAR.	PLURAL.
Nom. } Acc. }	<i>yih, this</i>	<i>yim, fem. yimaḥ, these</i>
Gen.	<i>yēmī sund, etc., neut. yetīuk, etc., of this</i>	<i>yiman hund, etc., or yi- hund, etc., of these</i>
Dat.	<i>yēmis, neut. yath, yēth, to this</i>	<i>yiman, to these</i>
Ag.	<i>yēmī, fem. yemi, yemih, this</i>	<i>yimau, these</i>
Loc.	<i>yēmis nish, fem. yemi or yemih nish, near this</i>	<i>yiman andar, in these</i>
Voc.	<i>hā yēmis, O this</i>	<i>hā yimau, O these</i>

60. Instead of the above declension, the following is often used, especially by villagers:—

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i> }	yih, fem. nòh, <i>this</i>	nòm ⁱ , fem. nòma, <i>these</i>
<i>Acc.</i> }		
<i>Gen.</i>	nòm ⁱ sund, etc., <i>or</i> nam-sund, etc., <i>of this</i>	nòman hund, <i>or</i> nuhund, <i>of these</i>
<i>Dat.</i>	nòmis, neut. yath, yèth, <i>to this</i>	nòman, <i>to these</i>
<i>Ag.</i>	nòm ⁱ , fem. nòmi, nòmih, <i>this</i>	nòmau, <i>these</i>
<i>Loc.</i>	nòmis nish, fem. nòmi <i>or</i> nòmih nish, <i>near this</i>	nòman nish, <i>near these</i>
<i>Voc.</i>	ha nòmis, hā nòmih, <i>O this</i>	hā nòmau, <i>O these</i>

61.

Huh, *that*.

<i>Nom.</i> }	hu, huh, fem. hò, hòh, <i>that</i>	am ⁱ , <i>those</i>
<i>Acc.</i> }		
<i>Gen.</i>	am sund, etc., <i>of that</i>	aman hund, etc., <i>of those</i>
<i>Dat.</i>	amis, neut. ath, <i>to that</i>	aman, <i>to those</i>
<i>Ag.</i>	am ⁱ , fem. ami, amih, <i>that</i>	amau, <i>those</i>
<i>Loc.</i>	amis nish, fem. ami <i>or</i> amih nish, <i>near that</i>	aman nish, <i>near those</i>
<i>Voc.</i>	hā amis, fem. hā ami <i>or</i> amih, <i>O that</i>	hā amau, <i>O those</i>

62. The pronoun *huh* is very frequently used by women in speaking of any one (particularly men) whose name they do not wish to mention.

IV. REFLEXIVE PRONOUNS.

63. The word *pāṇa* in Kashmīrī means “self,” and is in declinable; it is used with all persons, numbers, and genders; as, *bo pāṇa*, I myself; *aṣ paṇa*, we ourselves; *tsa pāṇa*, thou thyself; *tôhī pāṇa*, you yourselves; *tim pāṇa*, they themselves, etc. The intensive form of *pāṇa* is *pāṇai*.

64. *Pān* means “the human body,” and hence “self.” We can say, for instance, *Mion pān chhu bimār*, My body is ill. *Pāṇawōnī* means “amongst ourselves, yourselves, themselves,” etc., like *āpas men* in Urdu. *Pāṇa* is not used in an honorific sense, as *āp* is in Urdu.

65. *Panun*, *own*, is thus declined—

CASE.	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
<i>Nom.</i> }	<i>panun</i>	<i>panaṇi</i>	<i>panaṇi</i>	<i>panaṇi</i>
<i>Acc.</i> }				
<i>Gen.</i>				
	<i>panaṇi sund,</i> etc., or <i>pa-</i> <i>nanisaḥ</i> <i>sund</i> , etc.	<i>panaṇi</i> sanz , etc.	<i>panaṇi sund,</i> etc.	<i>panaṇi</i> <i>sanṇa</i> , etc.
<i>Dat.</i>	<i>panaṇis</i>	<i>panaṇi</i>	<i>panaṇi'en</i>	<i>panaṇi'en</i>
<i>Ag.</i>	<i>panaṇi</i>	<i>panaṇi</i>	<i>panaṇi'au</i>	<i>panaṇi'au</i>
<i>Loc.</i>	<i>panaṇis</i>	<i>panaṇi</i>	<i>panaṇi'en</i>	<i>panaṇi'en</i>
<i>Voc.</i>	<i>hā panaṇis</i>	<i>hā panaṇi</i>	<i>hā panaṇi'au</i>	<i>hā panaṇi'au</i>

66. *Panun* is used in Kashmīrī like *apnā* in Urdu. It constantly supplies the place of “my,” “thy,” “his,” “her,” “our,” “your,” “their,” when they represent the same person as the nominative of the sentence.

67. *Panun pān* and *panani pāna*, my own self, myself, himself, etc., are regularly inflected; thus, *Suh chhu panun pān mārān*, He is killing himself; *Tsa chhuk pananis pānas taklif diwān*, Thou art giving thyself trouble; *Panani pānuk gam*, My own sorrow.

68. When the pronouns “my,” “thy,” etc., do not represent the same person as the nominative of the sentence in which they stand, they cannot be expressed by *panun*; the genitive of the personal pronoun must then be used; thus, *Suh chhu panani kitāb parān*, He is reading his (own) book; *Suh chhu tasan̄z kitāb parān*, He is reading his (another person’s) book.

V. THE RELATIVE PRONOUN

69.

Yus, *who*.

CASE.	SINGULAR.	PLURAL.
Nom. } Acc. } Gen. }	yus, fem. yōsa, <i>who</i> ; neut. yih, or yi, <i>which</i> yēm̄isund, etc., or yasund, etc., <i>whose</i>	yim, <i>who, which, that</i> yiman hund, etc., or yi- hund, etc., <i>of whom,</i> <i>which</i>
Dat.	yas, or yēm̄is, <i>to whom</i> ; neut. yath, or yēth, <i>to what</i>	yiman, <i>to whom, which</i>
Ag.	yēm̄i, fem. yēmi, or yēm̄ih, <i>who, which</i>	yimau, <i>who</i>
Loc.	yēm̄is nish, fem. yēmi or yēm̄ih nish, <i>near whom, which</i>	yiman nish, <i>near whom, which</i>

70. The relative pronoun *yus* is generally followed by the personal pronoun *suh*, and agrees with its substantive

(expressed or understood) in number, gender, and case; thus, *Yiman nechiv'ên chhê himmat tim hechan*, Those boys who have ambition, they will learn; *Yôsa kur mājī chhê mănān so sapani mājī hish*, The daughter who obeys (her) mother, she will become like (her) mother; *Yih chhu wanān tih chhu karān*, What he says, that he does.

71. The pronoun *suh* may be also used with the antecedent, and the relative will then follow; as, *Mē nish chhê sô mīlidavāt yôsa tôhi nish ôs*, I have the inkstand which you had

VI. THE INTERROGATIVE PRONOUN.

72.

Kus? *who?*

CASE.	SINGULAR.	PLURAL.
<i>Nom.</i> }	kus? fem. kôsa? <i>who?</i>	kam? fem. kama? <i>who?</i>
<i>Acc.</i> }	neut. kya? <i>what?</i>	<i>which? what?</i>
<i>Gen.</i>	kam'sund, etc.? or ka-sund, etc.? or kôhund, etc.? <i>whose?</i> neut. kam'm'uk, etc.? <i>of what?</i>	kaman hund, etc.? <i>whose?</i>
<i>Dat.</i>	kamis or kas? <i>to whom?</i> neut. kath? <i>to what?</i>	kaman? <i>to whom. which, what?</i>
<i>Ag.</i>	kam'î? <i>who?</i> fem. kami? <i>what?</i>	kamau? <i>who? which? what?</i>
<i>Loc.</i>	kamis nish? <i>near whom?</i> neut. kath nish? <i>near what?</i>	kaman nish? <i>near whom, which, what?</i>

VII. INDEFINITE PRONOUNS.

73. Kaṇh, *any* ; kēṇh, *some*.

CASE.	SINGULAR.	PLURAL.
Nom. } Acc. }	kaṇh, neut. kēṇh, <i>any</i>	kēṇh, <i>some</i>
Gen.	kōṇsi hund, etc., kun'uk, <i>of any</i>	kēṇtsan hund, etc., <i>of some</i>
Dat.	kōṇsi, <i>to any</i>	kēṇtsan, <i>to some</i>
Ag.	kōṇsi, <i>any</i>	kēṇtsau, <i>some</i>

74. It will be observed that *kēṇh* is both the sing. neut. of *kaṇh*, meaning “something ;” and also the plu. masc., fem., and neut., meaning “some persons or things.”

75. To the above may be added *akā*, one ; *bēyāk*, another ; *kaṇsa* or *kāṇtsa*, *kustām*, some one ; *kēṇsa*, or *kēṇtsa*, something.

76. *Akā* and *bēyāk* are declined like nouns of the first declension ; and *kustām* is declined regularly like *kus*, with *tām* added.

VIII. DISTRIBUTIVE PRONOUNS.

77. These are *har*, each ; *prat*, each, every ; *soroi*, *sorai*, or *sorsai*, all.

78.

IX. ADJECTIVE PRONOUNS.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
yuth, <i>like this</i>	y <u>its</u>	yith ⁱ	y <u>itsa</u>
tiuth, <i>like that</i>	t <u>its</u>	tith ⁱ	t <u>itsa</u>
kiuth? <i>like what?</i>	k <u>its</u> ?	kith ⁱ ?	k <u>itsa</u> ?
yut, <i>this much or many</i>	y <u>its</u>	yit ⁱ	y <u>itsa</u>
tut, <i>that much or many</i>	t <u>its</u>	tit ⁱ	t <u>itsa</u>
kut (kot, k <u>ats</u>)? <i>how much or many?</i>	k <u>ats</u> (k <u>its</u>)?	kat ⁱ (k <u>it</u>)?	k <u>atsa</u> (k <u>itsa</u>)?

For other forms, *ās*, *yôt*, here; *katitām*, somewhere; *yiti*, just here; *yati*, just where; see Adverb.

X. COMPOUND PRONOUNS.

79. There are a large number of compound pronouns in Kashmīrī, formed by combining together in various ways the simple pronouns already mentioned. They are for the most part of the indefinite kind, and follow the inflections of the simple forms of which they are composed; as, *yus kāṇh*, whoever; gen. *yas kōṇsi hund*; dat. *yas kōṇsi*, etc.

The most common and useful are: *Yikēṇh*, or *yih kēṇh*, whatever; *yus akā*, whoever; *bēyih kāṇh*, some one else; *bēyih kēṇh*, something else; *kāṇh na*, no one; *kēṇh na*, nothing; *kāṇh nata kāṇh*, some one or other; *kyatām*, something; *kēṇh nata kēṇh*, something or other; *prat kāṇh*, *har kāṇh*, every one; *har akā*, every one; *prat kēṇh*, *har kēṇh*, everything; *bēyih na*, no more; *bēyih sorōi*, all the rest; *bēyih sitha*, much more; *rāraya*, several; *ada kya*, what else (of course).

80. INTENSIVE FORMS. Almost all the pronouns can be made intensive by adding to them *ī*, *ai*, *oi*, or *öi*; as, *boi*, *boī*; *aṣ*, *aṣī*; *su*, *suī*; *tohī*, *tohī*; *chon*, *chonoī*; *hu*, *huī*; *yih*, *yihoi*, fem. *yihai*; *yus*, *yusoī*; *yuth*, *yuthoi*; *yem'sund*, *yem'sundoi*.

CHAPTER V.

VERBS.

81. THE verbs in Kashmīrī are generally very regular. All infinitives invariably end in *-un*, and, by rejecting the final *-un*, we have the root; as, *āsun*, to be, root *ās*; *pakun*, to go, walk, root *pak*; *mārun*, to beat, kill, root *mār*. The root is always the second person imperative, to which the regular affixes are added for the other persons of the imperative mood. By adding *-ān* to the root, we obtain the indefinite active participle, as *āsān*, *pakān*, *mārān*, being, going, killing; by adding *-it* to the root, the conjunctive participle, as *āsit*, *pakit*, *mārit*, having been, gone, killed; and by adding *-öni*, the adverbial participle, as *āsöni*, *paköni*, *māröni*, on being, on going, on killing. The future is formed by adding the regular affixes *-a*, *-ak*, *-i*, etc., to the root, as *āsa*, *āsak*, *āsi*, I shall be, thou wilt be, he will be; so *paka*, *pakak*, *paki*; *māra*, *mārak*, *māri*. The past subjunctive is formed by adding the regular affixes *-ahā*, *-ahak*, *-ihe*, etc., to the root; as, *āsaḥā*, *āsaḥak*, *āsihe*, I might have been or had I been, thou mightest have been, he might have been; so *pakaḥā*, *pakaḥak*, *pakihe*; *māraḥā*, *māraḥak*, *mārihe*. The noun of agency is formed from the root by adding *-anwol* or *-awun*; as, *āsanwol*, *āsaun*, one who is, or is about to be; so *pakanwol*, *pakaun*, a goer, or one about to go; *māranwol*, *māraun*, a killer. A pluperfect, sometimes

used, is also formed from the root, but often with a change of the last consonant; as, *āsos*, *āsok*, *āsov*, etc., I had been, thou hadst been, he had been; *pachos*, *pachok*, *pachiov*, etc., I had gone, thou hadst gone, he had gone. The transitive verb *mārun* makes the pluperf. masc. sing. *māriov*, fem. *māreyi*, etc.

82. To form the third person masculine singular of the past indefinite, the vowel of the root generally undergoes a slight change. Of these changes the most simple are—long *a* is changed into long *o*, and short *a* into short *o*; thus, *āsun*, to be, root *ās*, 3rd pers. sing. masc. past indef. *os*, he was; so *mārun*, *mār*, 3rd pers. sing. masc. past indef. *mor*, he killed; *pakun*, *pak*, *pök*, he went. From the third person singular masculine past indefinite the perfect participle is formed by adding *-mut*; as, *osmut*, been; *pökmüt*, gone; *mormüt*, killed.

All the other tenses in the conjugation of transitive and intransitive verbs are formed by the help of the auxiliary verb *āsun*.

83. The following example will show how the principal parts of the verb are formed from the root:—

Infinitive: *Pakun*, to go.

Root: <i>pak</i>	{ <i>pak</i> ,	2nd pers. sing. imp.
	{ <i>pakān</i> ,	act. part.
	{ <i>pakit</i> ,	conjunc. part.
	{ <i>paköni</i> ,	adverb. part.
	{ <i>paka</i> ,	1st pers. sing. fut.
	{ <i>pakaha</i> ,	1st pers. sing. past subjunc.
	{ <i>pakanwol</i> ,	} nouns of agency
	{ <i>pakawun</i> ,	
	{ <i>pachiov</i> ,	3rd pers. masc. sing. pluperf.
(pak) <i>pök</i>	{ <i>pök</i> ,	3rd pers. masc. sing. past indef.
	{ <i>pökmüt</i> ,	perf. part.

CONJUGATION OF VERBS.

84.

Āsun, to be.

Root : ās (chh).

Infinitive : āsun, *to be.*āsanaṇ, *on account of being.*āsani, *in order to be.*āsanuk, etc., *of being (declined).*Present participle : āsān, *being.*Conjunctive participle : āsit, *having been (not declined).*Adverbial participle : āsöñi, *on being (not declined).*Past participle : osmut, *been (declined).*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Nouns of agency	{ āsanwol, <i>he who is or is about to be</i>	āsanwōj	āsanwöl ⁱ	āsanwājēni
	{ āsawun, <i>he who is or is about to be</i>	āsawañ ⁱ	āsawañ ⁱ	āsawani
Past participle }	osmut, <i>been</i>	ösmat <u>s</u>	ösmat ⁱ	āsa <u>m</u> at <u>s</u> a

INDICATIVE MOOD.

Present (indefinite): *I am*, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò } chhus Bòh }	bò } chhas bòh }	as { chhi, { chhih	as { chhè, { chhèh
Tsa chhuk	tsa chhak	tòh ⁱ chhiva	tòh ⁱ chhèva
Su } chhu, Suh }	sò } chhè, sòh }	tim { chhi, { chhih	tim ^a { chhè, { chhèh

Past (indefinite): *I was*, etc.

Bò osus	bò ösas	as ös ⁱ	as āsa
Tsa osuk	tsa ösak	tòh ⁱ ös ⁱ va	tòh ⁱ āsava
Su os	sò ös	tim ös ⁱ	tim ^a āsa

Pluperfect: *I had been*, etc. (not often used).

Bò āsos, or āsyos	bò āseyas, or āseyes	as āsey	as āseyi
Tsa āsok, or āsyok	tsa aseyak, or āseyek	tòh ⁱ āsèva	tòh ⁱ āseyiva
Su āsov, or āsyov	sò āseyi, or aseyih	tim āsey	tim ^a āseyi, or aseyih

Future: *I shall be, thou wilt be, etc.*

SINGULAR.		PLURAL.	
Bò	āṣa	as	āsau
<u>Tsa</u>	āsak	tôh ⁱ	āsiv
Su } Sò }	āsi, āsih	tim } tima }	āsan

IMPERATIVE MOOD.

Be thou, etc.

<u>Tsa</u>	ās, āsta	tôh ⁱ	ösiu, östau
Su } Sò }	ösin, östan	tim } tima }	ösin, östan

SUBJUNCTIVE MOOD.

Present: *I may, etc.*

Bò āṣa, etc., or Bò ai āṣa or āṣahai, *if I may, etc.*, the same as the Indicative Future.

Past (indefinite): *were I, or had I been, etc.*

Bò	āsaha	as	āsahau
<u>Tsa</u>	āsahak	tôh ⁱ	āsihiu
Su	āsihe	tim	āsahan

INTERROGATIVE FORMS.

Present: *am I?* etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhusa?	bò chhasa?	as chhiā?	as chhēā?
Tsa chhuka?	tsa chhaka?	tòh ⁱ chhiivā?	tòh ⁱ chhēvā?
Su { chhuā?	sò chheā?	tim chhiā?	timā chhēā?
{ chhwā?			
{ chhā?			

Future: *shall I be?* etc.

SINGULAR.		PLURAL.	
Bò	āsā?	as	āsavā?
Tsa	āsakā?	tòh ⁱ	āsivā?
Su	āsīā?	tim	āsanā?

85. The interrogative forms are the present, future, etc., with *a*, *a*, *ā*, added to the various persons of the indicative mood.

Other tenses are formed from the above, as—

Present imperfect: Bò chhus āsān, etc., *I am being*; the participle remaining uninflected.

Past imperfect: Bò osus āsān, etc., *I was being*.

Future imperfect: Bò āsa āsān, etc., *I shall be being*.

Present perfect: Bò chhus osmut, etc., *I have been*.

Past perfect (pluperfect): Bò osus osmut, etc., *I had been*.

Future perfect: Bò āsa osmut, etc., *I shall have been*.

86. The perf. part. *osmut* is declined to agree with its nominative in number and gender, as follows:—

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhus os- mut	bò chhas ös- mats	as chhi ös- mat ⁱ	as chhè āsa- matsa
Tsa chhuk os- mut	tsa chhak ös- mats	tòh ⁱ chhiva ösmat ⁱ	tòh ⁱ chhèva ā- samatsa
Su chhu os- mut	sò chhè ös- mats	tim chhi ös- mat ⁱ	timā chhè āsa- matsa

Osmut is declined in the same way, with the various persons of *osus* for the pluperfect, and of *āsa* for the future perfect; also with *āsahā* of the subjunctive mood.

87. *Conditional mood.* This is generally formed by the help of *ai*, if, which is sometimes added to the verb as an affix; as, *Su ai mari* (or *marihai*) *tā bo kya kara?* If he should die then, what shall I do? *Tamⁱ ai tas zahr diutmut āsihè tā su marihè zarur*, If he had given him poison he would certainly have died.

88. The verb *āsun* is the only one in the language that has a present indefinite tense; the others have only a present imperfect, or continuous.

89. *Imperative mood.* The second forms given above are more respectful than the first; *āstā* is more respectful than *ās*. Besides these, others are also used, obtained by adding *zi*, *sa* (from *sāhib*), *shā* (from *bādshāh*), *haz* (from *hazrat*), to the simple imperative; as, *kar*, do thou; *karsa*, be pleased to do, or do, sir; *karshā* (very respectful), do, O king.

90.

INTRANSITIVE VERBS.

(1) Pakun, *to go, to walk.*

Root: pak.

Infinitive: pakun, *to go.*

pakana, *on account of going, for going.*

pakani, *in order to go.*

pakanuk, *of going.*

Active participle: pakān, *going.*

Conjunctive participle: pakit, *having gone.*

Adverbial participle: pakōni, *on going, at the time of going.*

Perfect participle: pōkmut, *gone.*

Nouns of agency: { pakanwol, } *a goer, one who goes or is about*
 { pakawun, } *to go.*

INDICATIVE MOOD.

Present (imperfect, or continuous): *I am going, etc.*

SINGULAR.		• PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhus Tsa chhuk Su chhu	bò chhas tsa chhak sò chhè	as chhi tòh ⁱ chhi- va tim chhi	as chhè tòh ⁱ chhè- va timā chhè

Imperfect: *I was going, etc.*

Bò osus Tsa osuk Su os	bò ösas tsa ösak sò ös	as ös ⁱ tòh ⁱ ös ⁱ va tim ös ⁱ	as āsa tòh ⁱ āsava timā āsa
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Perfect: *I have gone*, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhus } Tsa chhuk } Su chhu }	bò chhas } tsa chhak } sò chhè }	as chhi } tòh ⁱ chhi- va } tim chhi }	as chhè } tòh ⁱ chhè- va } timā chhè }

Past (indefinite): *I went*, etc.

Bò pòkus	bò { pachis, pachès	as pak ⁱ	as pachi
Tsa pòkuk	tsa { pachik, pachèk	tòh ⁱ { pakiva, pakèva	tòh ⁱ pachiva
Su pòk	sò pach	tim pak ⁱ	timā pachi

Pluperfect—1st form: *I had gone*, etc. (used also as Subjunctive).

Bò pachos, or pachyos	bò pacheyas, or pa- cheyès	as pachey	as pacheyi
Tsa pachok, or pachyok	tsa pacheyèk	tòh ⁱ pacheva	tòh ⁱ pacheyi- va
Su pachiov, or pachyov	sò pacheyi	tim pachey	timā pacheyi

Pluperfect—2nd form : *I had gone*, etc. (more often used).

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò osus } Tsa osuk } Su os }	bò ösäs } tsa ösək } sò ös }	as ös ⁱ } tòh ⁱ ös ⁱ va } tim ös ⁱ }	as āsa } tòh ⁱ āsava } tima āsa }

Future : *I shall go*, etc.

SINGULAR.		PLURAL.	
Bò Tsa Su } Sò }	paka pakak paki	as tòh ⁱ tim } tima }	pakau pakiu pakan

Future Imperfect (or continuous) : *I shall be going*, etc.

SINGULAR.		PLURAL.	
Bò Tsa Su } Sò }	āsa } āsak } āsi }	as tòh ⁱ tim } tima }	āsau } āsiu } āsan }

Future Perfect: *I shall have gone, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bö āṣa } Tṣa āsak } Su āsi }	bö āṣa } tṣa āsak } sö āsi }	as āsau } tòh ⁱ āsiv } tim āsan }	as āsau } tòh ⁱ āsiv } timā āsan }
	pōkmut	pakmat ⁱ	pachmatsa

IMPERATIVE MOOD.

Go thou, etc.

	SINGULAR.			PLURAL.	
	Masc. and Fem.	RESPECTFUL. Masc. and Fem.		Masc. and Fem.	RESPECTFUL. Masc. and Fem.
Tṣa	pak	{ pakṭa, pak- sa pakzi, pak- shā	tòh ⁱ	pakiu, paki- heu	pakiusa, paktau, pachtau (fem.)
Su } Sò }	pakin	pakitan	tim } timā }	pakin	pakitan

“Let me, him, them, etc., go” (“give me, him, them, to go”), may be thus expressed (*di* is the 2nd pers. sing. imp. of *diun*, to give)—

SINGULAR.		PLURAL.	
Mè } Tse } Tas }	di, diu, etc., pakana	asi } tôhi } timan }	di, diu, etc., pakana

SUBJUNCTIVE MOOD.

Present: *if I go*, etc.

Bö Tsa Su } Sö }	pakahai, or ai pakā pakakai, or ai pakak pakei, or ai paki	as tôhi tim tima }	pakavai, or ai pakau pakivai, or ai pakiu pakanai, or ai pakan
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Past (indefinite): *had I gone*, etc., *if I went*, etc.

Bö Tsa Su } Sö }	pakaha, or ai pakaha pakahak, or ai pakahak pakihe, or ai pakihe	as tôhi tim tima }	pakahau, or ai pakahau pakihiu, or ai pakihiu pakahan, or ai pakahan
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Perfect: *I may have gone*, etc.

Bö āsa pōkmut, fem. bö āsa pōkmats, etc., the same as the future perfect. By adding *ai* or *harga*, Bö ai āsa pōkmut, or Bö āsahai pōkmut, *If I may have gone*.

Pluperfect : *I might have gone, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò āsahā } Tṣā āsahak } Su āsihe }	bò āsahā } tṣā āsahak } sò āsihe }	as āsahau } tòh ⁱ āsihiu } tim asahan }	as āsahau } tòh ⁱ āsihiu } timā asahan }
	pōkmut	paknati	pachmatsa

INTERROGATIVE FORMS.

Present : *am I going? etc.*

Bò chhusā } Tṣā chhukā } Su {chhuā, {chhwā, {chbā }	bò chhasa } tṣā chhaka } sò chhēā }	as chhiā } tòh ⁱ chhi- vā } tim chhiā }	as chhēā } tòh ⁱ chhē- vā } timā chhēā }
	pakūn?	pakūn?	pakūn?

Future : *shall I go? etc.*

SINGULAR.		PLURAL.	
Bò Tṣā Su } Sò }	pakā? pakakā? pakiā?	as tòh ⁱ tim } timā }	pakavā? pakivā? pakanā?

So of the other tenses—

Bò chhusà pòkmut? *have I gone?*

Bò osusa pòkmut? *had I gone?*

Bò āsa pakān? *shall I be going?*

Bò āsā pòkmut? *shall I have gone?*

91. (2) Dorun, *to run.*

Root: dor.

Infinitive: dorun, *to run.*

dorana, *for running.*

dorani, *in order to run.*

doranuk, etc., *of running.*

Active participle: dorān, *or dawān, running.*

Conjunctive participle: dorit, *having run.*

Adverbial participle: dorönⁱ, *on running.*

Perfect participle: doryomut, *or durmut, run.*

Nouns of agency: { doranwol, *a runner.*
dorawun, *one about to run.*

INDICATIVE MOOD.

Present (regular): *I am running, etc.*

Bò chhus, bò chhas dorān *or dawān, etc.*

Imperfect (regular): *I was running, etc.*

Bò osus, bò osas dorān *or dawān, etc.*

Past (indefinite): *I ran, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò doryos	bò doreyas, <i>or</i> doreyes	as dorei, <i>or</i> dorey	as doreyi
Tsa doryok	tsa doreyek	tòh ⁱ doreva	tòh doreyiva
Su doryov	sò doreyi	tim dorei, <i>or</i> dorey	tim doreyi

Perfect (regular) : *I have run*, etc.

Bò chhus, bò chhas doryomut *or* durmut, etc.

Pluperfect—1st form : *I had run*, etc.

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò doreyos	bò {doreyeyas, doreyeyes	as doreyey	as doreyeyi
<u>Tsa</u> doreyok	<u>tsa</u> doreyeyek	tòh ⁱ doreyeva	tòh ⁱ doreyiva
Su doreyov	sò doreyeyi	tim doreyey	timā doreyeyi

Pluperfect—2nd form (regular) : *I, we, had run*, etc.

Bò osus doryomut *or* durmut, bò ösas doremats *or* durmats.

As ösⁱ dorematⁱ *or* durimatⁱ, as āsa dorematsa *or* durimatsa, etc.

Future (regular) : *I, thou, he or she will run*, etc.

Bò dora, tsa dorak, su *or* sò dori, etc.

IMPERATIVE MOOD (regular).

Run thou, etc.

Tsa dor, dorta, etc.

SUBJUNCTIVE MOOD.

Present (regular) : *if I run or may run*, etc.

Bò ai dora, etc.

Past (regular) : *had I run*, etc.

Bò doraha, etc.

92. (3) Gatshun, *to go, to become.*

Root: gatsh.

Infinitive: gatshun, *to go, to become.*

gatshana, *for going.*

gatshani, *in order to go.*

gatshanuk, etc., *of going.*

Active participle: gatshān, *going.*

Conjunctive participle: gatshit, *having gone.*

Adverbial participle: gatshōnī, *on going.*

Perfect participle: gomut, *gone, become.*

Nouns of agency: { gatshauwol, *a goer.*
gatshawun, *one about to go.*

INDICATIVE MOOD.

Present, Imperfect, and Perfect, regular.

Past (indefinite): *I went or became, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò gos	bò gāyas, <i>or</i> gāyes	as gāi, <i>or</i> gāy	as gāyi
Tsa gok	tsa gāyek	tōhī gava	tōhī gāyiva
Su gāw	sò gāyi	tim gāi, <i>or</i> gāy	timā gāyi

Pluperfect—1st form: *I had gone or become, etc.*

Bò gāyos	bò gāyeyas, <i>or</i> gāyeyes	as gāyey	as gāyeyi
Tsa gāyok	tsa gāyeyek	tōhī gāyēva	tōhī gāyiva
Su gāyov	sò gāyeyi	tim gāyey	timā gāyeyi

The other parts of this verb present no difficulty. They are conjugated like *pakun*.

93. (4) *Sapun, or sapanun, to become.*

Root: *sapan*.

Infinitive: *sapun (sapanun), to become.*

sapanuk, etc., of becoming.

Active participle: *sapanān, becoming.*

Conjunctive participle: *sapanit, having become.*

Past participle: *sapanmut, become.*

Nouns of agency: $\left\{ \begin{array}{l} \text{sapanwol,} \\ \text{sapawun,} \end{array} \right\} \begin{array}{l} \text{one who becomes or is about to} \\ \text{become.} \end{array}$

INDICATIVE MOOD.

Present (imperfect): *I am becoming, etc.*

Bò chhus, bò chhas sapanān, etc.

Imperfect: *I was becoming, etc.*

Bò osus, bò ösas sapanān, etc.

Perfect: *I have become, etc.*

Bò chhus, bò chhas sapanmut, sapanmats, etc.

Past (indefinite): *I became, etc.*

Bò sapanus; tsə sapanuk; əs sapani, etc.

Pluperfect—1st form: *I had become, etc.*

Bò sapanios, or sapanayos; tsə sapaniok, or sapanyok; əs sapaney, or sapanei, etc.

Pluperfect—2nd form: *I had become, etc.*

Bò osus, bò ösas sapanmut, etc.

Future: *I shall become, etc..*

Bò sapanā; tsa sapanak; ʔs sapanau, etc.

Future Imperfect: *I shall be becoming, etc.*

Bò āsa sapanān; tsa āsak sapanān, etc.

Future Perfect: *I shall have become, etc.*

Bò āsa sapanmut; tsa āsak sapanmut, etc.

IMPERATIVE MOOD.

Become thou, etc.

Tsa sapan, sapanā; su sapanin, etc.

SUBJUNCTIVE MOOD.

Present: *if I may become, etc.*

Bò ai sapanā; tsa ai sapanak, etc.

Past: *had I become, etc.*

Bò sapanahā; tsa sapanahak, etc.

Perfect: *I may have become, etc.*

Bò āsa sapanmut; tsa āsak sapanmut, etc.

The verb *sapadun* also means “to become,” and is often used for *sapun*.

The principal parts of *sapadun* are: *Sapadun*; *sapad*; *sapadān*; *sapadit*; *sapōdmūt*; *sapadus*; *sapanyos*.

The verb is regular.

It must be remembered that the *d* changes into *z* in the feminine; as, *bò sapadus* (masc.), *bò sapazas* (fem.); *su sapud* (masc.), *sò sapaz* (fem.); *sapōdmūt* (masc.), *sapazmats* (fem.).

TRANSITIVE VERBS.

94. (1) Karun, *to do, to make.*

Root: kar.

Infinitive: karun, *to do.*karana, *for doing.*karani, *to do, in order to do.*karanuk, *of doing.*Active participle: karān, *doing.*Conjunctive participle: karit, *having done.*Adverbial participle: karōnī, *on doing, at the time of doing.*Perfect participle: kormut, *done.*Nouns of agency: { karanwol, } *a doer, one who is about to do.*
{ karawun, }

INDICATIVE MOOD.

Present (imperfect, or continuous): *I am doing, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhus } Tṣa chhuk } Su chhu }	bò chhas } tṣa chhak } sò chhè }	as chhi } tòhī chhiva } tim chhi }	as chhè } tòhī chhè- va } timā chhè }

Imperfect: *I was doing, etc.*

Bò osus } Tṣa osuk } Su os }	bò ösas } tṣa ösak } sò ös }	as ösi } tòhī ösiva } tim ösi }	as āsa } tòhī āsava } timā āsa }
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Past (indefinite): *I did, etc. (properly it, he, she, etc., was done by me, etc.).*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Mè } Asi } Tām ⁱ } Tami } Timau)	kôr *	kār *	kar ⁱ *	kari *
Tsè Tōhi	kōrut kōrva	karat kārva	karit kar ⁱ va	karit kariva

Perfect: *I have done, etc. (it, he, she, etc., was done by me, etc.).*

Mè } Asi } Tām ⁱ } Tami } Timau)	chhu kōr- mut	chhè kar- mats	chhi kar ⁱ - mat ⁱ	chhè kari- matsa
Tsè Tōhi	chhut kōr- mut chhuva kōr- mut	chhèt kar- mats chhèva kar- mats	chhit kar ⁱ - mat ⁱ chhiva kar ⁱ - mat ⁱ	chhèt kari- matsa chhèva kari- matsa

* Always agreeing in gender and number with what would be the objective in English.

Pluperfect—1st form : *I had done or had I done it, he, she, etc.*
(used also as Past Subjunctive).

Mē	}				
Asi		kariov, or	karey, or ka-	karey, or	kareyi, or
Tam ⁱ		karyov, or	reyey	kareyey	kareyeyi
Tami		kareyov			
Timau }					
Tsē		kariot, or	kariet, or	kariet, or	kareyit, or
		karyot, or	karyet, or	karyet, or	kareyeyit
		kareyot	kareyet	kareyet	
Tōhi		karioṽa, or	kareyṽa, or	kareyṽa, or	kareyivā
		karyova,	kareyēva	kareyeva	
		or kare-			
		yova			

Pluperfect—2nd form : *I had done, etc. (it, he, she, etc., was done by me, etc.).*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Mē	}			
Asi				
Tam ⁱ		os kōrmuṭ	ös kar ⁱ mat ⁱ	āṣa kar ⁱ -
Tami				matṣa
Timau }				
Tsē		osut kōrmuṭ	ösitkar ⁱ mat ⁱ	āsat kar ⁱ -
		ösat kar-		matṣa
		mats		
Tōhi		osva kōrmuṭ	ösivā kar ⁱ -	āsava kar ⁱ -
		ösva kar-	mat ⁱ	matṣa
		mats		

Future: *I will do*, etc.; used also as Present Subjunctive:
I may do, etc.

SINGULAR.		PLURAL.	
Bò	karə	as	karau
<u>Tsa</u>	karak	tòh ⁱ	kariv
Su } Sò }	kari	tim } tima }	karan

Future Imperfect (or continuous): *I*, etc., *shall be doing*, etc.

Bò	asa }	as	asau }
<u>Tsa</u>	asak }	tòh ⁱ	asiv }
Su } Sò }	asi }	tim }	asan }
	karān		karān

Future Perfect: *I*, etc., *shall have done it*, *he*, *she*, etc. (literally,
it, *he*, *she*, etc., *will have been done by me*, etc.).

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Mè } Asi } Tam ⁱ } Tami } Timau }	asi kormut	asi karmats	asan kar- mat ⁱ	asan karma- tsa
<u>Tse</u>	aset kormut	aset kar- mats	asat kar ⁱ - mat ⁱ	asat kar ⁱ ma- tsa
Tòhi	āsiva kormut	āsiva kar- mats	āsava kar ⁱ - mat ⁱ	āsava kar ⁱ - matsa

IMPERATIVE MOOD.

Do thou, etc.

	SINGULAR.			PLURAL.	
	Masc. and Fem.	RESPECTFUL. Masc. and Fem.		Masc. and Fem.	RESPECTFUL. Masc. and Fem.
<u>Tsa</u>	kar	karta, karsa, karzi, etc.	tôh ⁱ	kariu, ka- riheu	kartau, kari- usa
Su } Sô }	karin	karitan	tim } tima }	karin	karinsa

SUBJUNCTIVE MOOD.

Present: if I do, etc.

SINGULAR.		PLURAL.	
Bô	karahai, <i>or</i> ai kara	as	karavai, <i>or</i> ai karau
<u>Tsa</u>	karakai, <i>or</i> ai karak	tôh ⁱ	karivai, <i>or</i> ai kariv
Su } Sô }	kari ⁱ ai, <i>or</i> ai kari	tim } tima }	karanai, <i>or</i> ai karan

Past (indefinite): did I, if I did, etc.

Bô	karaha, <i>or</i> ai karaha	as	karahau, <i>or</i> ai kara- hau
<u>Tsa</u>	karahak, <i>or</i> ai karahak	tôh ⁱ	karihiu, <i>or</i> ai kari- hiu
Su } Sô }	karihe, <i>or</i> ai karihe	tim } tima }	karahan, <i>or</i> ai kara- han

Perfect: *I may have done, etc. (it, etc., may have been done by me, etc.).*

Mè	}				
Asi					
Tam					
Tami					
Timau	}				
Tsè		āsi kormut	„	āset karmats	„
Tōhi		āsiva kormut	„	āsiva karmats	„

Pluperfect: *had I done, or if I had done, etc. (had it, etc., been done by me, etc., or if it, etc., had been done by me, etc.).*

Mè	}				
Asi					
Tam					
Tami					
Timau	}				
Tsè		āsihe or ai āsihe		āsihe or ai āsihe	
		kormut (sing. masc.)		karmats (sing. fem.)	
Tsè		āsihet or ai āsi-		āsihet or ai āsihet	
		het kormut „		karmats „	
Tōhi		āsiheva or ai āsi-		āsiheva or ai āsi-	
		heva kormut „		heva karmats „	

95.

(2) Mārun, *to beat, to kill.*

Root: mār.

Infinitive: mārun, *to kill.*

Active participle: mārān, *killing.*

mārana, *for killing.*

mārani, *to kill.*

māranuk, *of killing.*

Conjunctive participle: mārīt, *having killed.*

Adverbial participle: mārōnī, *on killing.*

Perfect participle: mormut, *killed.*

Nouns of agency: { mārānwol, } *a killer, one about to kill.*
{ mārāwun, }

INDICATIVE MOOD.

Present (continuous): *I am killing, etc.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò chhus	bò chhas	as chhi	as chhè
Tsà chhuk	tsà chhak	tòh ⁱ chhi-	tòh ⁱ chhè-
		va	va
Su chhu	sò chhè	tim chhi	timā chhè

Imperfect: *I was killing, etc.*

Bò osus	bò ösas	as ös ⁱ	as āsa
Tsà osuk	tsà ösak	tòh ⁱ ös ⁱ va	tòh ⁱ āsava
Su os	sò ös	tim ös ⁱ	timā āsa

Past (indefinite): *I killed, etc. (it, etc., was killed by me, etc.).*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Mè	mor	mör	mor ⁱ	māri
Asi				
Tam ⁱ				
Tami				
Timau	morut	mörat	mör ⁱ t	mārit
Tsè				
Tòhi				
	morva	mörva	mör ⁱ va	mār ⁱ va

Perfect : *I have killed, etc. (it, etc., was killed by me, etc.).*

Mè	}	chhu mormut		chhè mörmats	
Asi			(sing. masc.)		(sing. fem.)
Tam ⁱ		chhi mörimat ⁱ		chhè mārimatsa	
Tami			(plu. masc.)		(plu. fem.)
Timau)				
Tsè		chhut mormut		chhèt mormats	
			(sing. masc.)		(sing. fem.)
Töhi		chhuva mormut	„	chhèva mormats	„ etc.

Pluperfect—1st form : *I, etc., had killed, etc. (he, etc., had been killed by me, etc.).*

		SINGULAR.		PLURAL.	
		Masc.	Fem.	Masc.	Fem.
Mè	}				
Asi		mārov, or	mārey, or	mārey, or	māreyi, or
Tam ⁱ		māryov, or	māreyey	māreyey	māreyeyā
Tami		māreyov			
Timau)				
Tsè		māriot, or	māriet, or	māriet, or	māreyit
		māryot, or	māréyet	māreyet	
		māreyot			
Töhi		mārio ^v a, or	māreyvā, or	māreyvā	māreyivā
		māreyova	māreyeva		

Pluperfect—2nd form : *I had killed, etc. (it, etc., had been killed by me, etc.).*

	SINGULAR.		PLURAL.	
	Masc.	Fem.	Masc.	Fem.
Mè Asi Tām ⁱ Tami Timau)	os mormut	ös mörmats	ös ⁱ mörimat ⁱ	āsa mārima- tsa
Tsè				
Tōhi				
	osut mor- mut	ösät mor- mats	ösit möri- mit ⁱ	āsāt māri- matsa
	osva mor- mut	ösva mor- mats	os ⁱ va möri- mit ⁱ	āsava māri- matsa

Future : *I will kill, etc.*

SINGULAR.		PLURAL.	
Bò Tsa Su } Sò }	māra mārak, māri	as tōh ⁱ tim } timā }	mārau māriu māran

Future (continuous) : *I, etc., shall be killing.*

Bò Tsa Su } Sò }	āsa } āsak } āsi }	māriṇ	as tōh ⁱ tim } timā }	āsau } āsiu } āsan }	māriṇ
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Future Perfect: *I, etc., shall have killed (he, etc., will have been killed by me, etc.)*; used also as Subjunctive Perfect: *I, etc., may have been killed (he, etc., may have been killed by me, etc.)*.

Mè	}				
Asi					
Tam ⁱ					
Tami					
Timau)				
Tsè		āset mormut	,	āset mörmats	,
Töhi		āsiva mormut	,	āsiva mörmats	,, etc.

IMPERATIVE MOOD.

Kill thou, do thou, etc., kill.

		SINGULAR.				PLURAL.	
		Masc. and Fem.	RESPECTFUL. Masc. and Fem.			Masc. and Fem.	RESPECTFUL. Masc and Fem.
Tsa		mār	mārta, mār-sa, mārzi	tòh ⁱ		māriu	mārtau, mār-riusa
Su	}	mārin	māritan	tim	}	mārin	mārinsa
Sò				timə			

SUBJUNCTIVE MOOD.

Present: *I may kill, or if I kill, etc.*

SINGULAR.		PLURAL.	
Bò	māra, mārahai, <i>or</i> ai māra	as	mārau, māravai, <i>or</i> ai mārau
Tsa	mārak, mārakai, <i>or</i> ai mārak	tôh ⁱ	māriv, marivai, <i>or</i> ai māriv
Su } Sò }	māri, mārai, <i>or</i> ai mari	tim } tima }	māran, māranai, <i>or</i> ai māran

Past (indefinite): *did I kill, or if I killed, etc.*

Bò	māraha, <i>or</i> ai māraha	as	mārahau, <i>or</i> ai mārahau
Tsa	mārahak, <i>or</i> ai marahak	tôh ⁱ	mārihiu, <i>or</i> ai mārihiu
Su } Sò }	marihe, <i>or</i> ai marihe	tim } tima }	mārahan, <i>or</i> ai mārahan

Perfect: *I may have killed, etc.*

Mè } Asi, etc. }	āsi mormut, etc., same as Future Perfect, Indicative Mood.
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Pluperfect : *had I killed, or if I had killed, etc.*

Mè	}		
Asi			
Tam ⁱ		āsihe, or ai āsihe	āsihe, or ai āsihe
Tami		mormut (sing. masc.)	mormats (sing. fem.)
Timau			
Tsé		āsihet, or ai āsi-	āsihet, or ai āsi-
		het mormut „	het mormats „
Tōhi		āsiheva, or ai āsi-	āsiheva, or ai āsi-
		heva mormut „	heva mormats „, etc.

CAUSATIVE VERBS.

96. These are formed from the simple verbs by changing the infinitive termination *-un* into *-an*, and adding *-āwun*; as, *pakun*, to go, *pakanāwun*, to cause to go; *karun*, to do, *karanāwun*, to cause to do; *ratun*, to seize, *ratanāwun*, to cause to seize; *tsatun*, to cut, *tsatanāwun*, to cause to cut; *khanun*, to dig, *khananāwun*, to cause to dig; *kheun*, to eat, *kheanāwun* or *kheāwun*, to cause to eat, to feed; *dorun*, to run, *doranāwun*, to cause to run.

97. Some verbs have a shortened causative form in use; as, *atsun*, to enter, *tsānun* (for *atsanāwun*), to cause to enter; *lagun*, to be attached or applied, *lāgun*, to cause to be attached, to attach or apply; *marun*, to die, *mārun*, to cause to die, to kill; *dazun*, to burn, *zālun*, to cause to burn; *cheun*, to drink, *cheāwun*, to cause to drink; *kheun*, to eat, *kheāwun*, to cause to eat; *phaṭun*, to break (of itself), *phāṭawun*, to cause to break; *khasun*, to ascend, *khārun*, to cause to ascend; *shongun*, to sleep, to lie down, *sāwun* or *shonganāwun*, to cause to lie down.

98. A few verbs have different words in use as causatives: thus, *woṭhun*, to rise, *woṭhanāwun* or *tulun*, to cause to rise,

to lift up; *piun*, to fall, *pāwun* or *trāwun*, to cause to fall, to throw down.

99. A causative can be treated in the same way as a simple verb, by changing the infinitive termination *-un* into *-an*, and adding *-āwun*, and thus making it into a double causative. A few such verbs are in use; as, *kheāwun*, to feed, *kheāwanāwun*, to cause one to feed another; *phāṭawun*, to break something, *phāṭanāwun*, to cause one to break something; *tulun*, to lift up, *tulanāwun*, to cause one to lift up something.

100. Examples of causative verbs—

Bachun, to escape; *bachāwun*; *bachāwanāwun*.

Behun, to sit down; *behanāwun*; *behanāwanāwun*.

Bozun, to hear, to understand; *bozanāwun*; *bozanāwanāwun*.

Diun, to give; *diāwun*; *diāwanāwun*.

Dorun, to run; *doranāwun*; *doranāwanāwun*.

Karun, to do; *karanāwun*; *karanāwanāwun*.

Marun, to die; *mārun*; *māranāwun*.

Piun, to fall; *pāwun*; *pāwanāwun*.

PASSIVE VERBS.

101. The rule for the formation of the passive voice is most simple and regular. The termination *-un* of the infinitive is changed into *-ana*, which remains uninflected, and this is accompanied by the verb *yiun*, or *yun*, 'to come', inflected to agree with its nominative in person, gender, and number.

Example—

Mārun, to kill.

Mārana yiun, to be killed.

Bô chhus mārana yiwān, I am being killed.

Bô ās mārana yiwān, I was killed.

Bô yima mārana yiwān, I shall be killed.

INDICATIVE MOOD.

Mārana yiun, to be killed.

Present: *I, etc., am being killed.*

Bò chhus mārana yiwān,	<i>I (masc.) am being killed</i>
„ chhas „ „	<i>I (fem.) „ „</i>
T'sa chhuk „ „	<i>thou (masc.) art being killed</i>
„ chhak „ „	<i>thou (fem.) „ „</i>
Su chhu „ „	<i>he is being killed</i>
Sò chhè „ „	<i>she „ „</i>
As chhi „ „	<i>we (masc.) are being killed</i>
„ chhe „ „	<i>we (fem.) „ „</i>
Tòh' chhiva „ „	<i>you (masc.) are being killed</i>
„ chhèva „ „	<i>you (fem.) „ „</i>
Tim chhi „ „	<i>they (masc.) are being killed</i>
Tima chhè „ „	<i>they (fem.) „ „</i>

Imperfect: *I, etc., was being killed.*

Bò osus mārana yiwān,	<i>I (masc.) was being killed</i>
„ ösas „ „	<i>I (fem.) „ „</i>
etc. etc. etc.	

Past (indefinite): *I, etc., was killed.*

Bò ās mārana,	<i>I (masc.) was killed</i>
„ āyes „ „	<i>I (fem.) „ „</i>
etc. etc.	

Past Perfect: *I, etc., have been killed.*

Bò chhus āmut mārana.	<i>I (masc.) have been killed</i>
„ chhas āmats „ „	<i>I (fem.) „ „</i>
etc. etc. etc.	

Pluperfect: *I, etc., had been killed.*

Bò osus āmut mārana,	<i>I (masc.) had been killed</i>
„ ösas āma s „ „	<i>I (fem.) „ „</i>
etc. etc. etc.	

Future: *I, etc., shall be killed.*

Bò yima mārana, *I shall be killed*

Tsa yik ,, *thou wilt be-killed*
etc. etc. etc.

The above will be sufficient by way of example to show how the passive voice of verbs is formed. As the verb *yiun* alone is conjugated, the principal parts of this verb are now subjoined.

102.

Yiun, *to come.*

Root: yi (ā).

Infinitive: yun, yiun, *to come.*

Present participle: yiwān, *coming.*

yinuk, *of coming.*

Conjunctive participle: yit, *having come.*

Past participle: āmut (sing. masc.), *come.*

āmats (sing. fem.), *come.*

āmatⁱ (plu. masc.), *come.*

ām tsa (plu. fem.), *come.*

Nouns of agency: { yinawol, } *a comer, one about to come.*
 { yinawun, }

INDICATIVE MOOD.

Present (regular): *I, etc., am coming.*

Bò chhus, bò chhas yiwān, *I am coming, etc.*

Imperfect (regular): *I, etc., was coming.*

Bò osus, bò ösas yiwān, *I was coming, etc.*

Perfect (regular): *I have come, etc.*

Bò chhus	} āmut, <i>I have come</i> (sing. masc.)
<u>Tsa</u> chhuk	
Su chhu	

bò chhas	} āmats, <i>I have come</i> (sing. fem.)
<u>ts</u> chhak	
sò chhè	

Pluperfect (regular): *I had come, etc.*

Bò osus } Tsa osuk } Su os }	āmūt (sing. masc.)	bò ösäs } tsa ösāk } sò ös }	āmāts (sing. fem.)
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Past Indefinite: *I, etc., came.*

SINGULAR.		PLURAL.	
Masc.	Fem.	Masc.	Fem.
Bò ās Tsa āk Su āu, or āw	bò āyas tsa āyak sò āyi	ās āy tòh ⁱ öva tim āy	ās āyi tòh ⁱ āyiva timā āyi

Pluperfect: *I, etc., had come* (used also as Subjunctive).

Bò āyos Tsa āyok Su āyov, or ayev	bò ayeyas tsa āyeyək sò āyeyi	ās ayey tòh ⁱ āyeva tim āyey	ās āyeyi tòh ⁱ āyeyiva timā āyeyi
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Future: *I, etc., will come.*

SINGULAR.		PLURAL.	
Bò Tsa Su } Sò }	yima yik yiyi	ās tòh ⁱ tim } timā }	yimau yiyia yin

Future Continuous (regular): *I, etc., shall be coming.*

Bò āṣa yiwān | ṣa āsau yiwān

Future Perfect (regular): *I, etc., shall have come.*

Bò āṣa āmut, bò āṣa āmats | ṣa āsau āmatⁱ, ṣa āsau āma-
tsa, etc.

IMPERATIVE MOOD.

Come thou, etc.

SINGULAR.		PLURAL.	
<u>Tsa</u>	yi (yur ⁱ wala)	tōh ⁱ	yi ⁱ iu
Su }		tim }	
Sō }	yi ⁱ in	tima }	yi ⁱ in

SUBJUNCTIVE MOOD.

Present (regular): *If I go or may go.*

Bò ai yima, etc.

Past: *did I, etc., go.*

SINGULAR.		PLURAL.	
Bò	yimaha	ṣa	yimahau
<u>Tsa</u>	yihak	tōh ⁱ	yi ⁱ hiu
Su }		tim }	
Sō }	yi ⁱ he	tima }	yihan

PRONOMINAL AFFIXES.

103. Pronominal affixes, representing all the personal pronouns except the first person plural, are added to the various parts of the verb in each tense of each mood; and,

when thus joined to a verb, they may be the accusative, the dative, or the agentive of it.

These affixes are constantly used, and, unless they are thoroughly understood, they will always be a source of confusion. The following table and examples will help to explain them:—

104. *Pronominal Affixes joined to Verbs.*

PERSON.	SINGULAR.				PLURAL.
	Ag. for past tense of trans. verbs ("by me, thee, him, you, them").	Acc. for pres. and fut. tenses of trans. verbs.	Acc. for past tense of trans. verbs ("I, thou, he, you, they, killed, etc., by").	Dat. for all tenses ("to me, thee, him, you, them").	Ag. Acc. Dat. for all tenses.
1st	-m	-m	-s	-m	—
2nd	-t	-t (i)	-k	-i	-va
3rd	-n	-n (s)	-n	-s	-k

105. *Accusative Pronominal Affixes used with Verb in the Present Tense.*

Bò chhus mārān, I (masc.) <i>am killing</i>	{	tsè,	thee, or	bò chhusai mārān
		su,	him,	
		sò,	her,	" " chhusan "
		tòhì,	you,	" " chhusava. "
	{	tim,		
	{	timā,	them,	" " chhusak "
Bò chhas mārān, I (fem.) <i>am killing</i>	{	tsè,	thee, or	bò chhasai mārān
		su,	him,	
		sò,	her,	" " chhasan "
		tòhì,	you,	" " chhasava "
	{	tim,		
	{	timā,	them,	" " chhasak "

<u>Tsə</u> chhuk mārān, <i>thou (masc.) art</i> <i>killing</i>	$\left\{ \begin{array}{l} \text{mē,} \\ \text{su,} \\ \text{sò,} \\ \text{tim,} \\ \text{timə,} \end{array} \right\}$	me, or <u>tsə</u> chhuham mārān	
		him,	„ „ chhuhān „
		her,	„ „ chhuhak „

<u>Tsə</u> chhak mārān, <i>thou (fem.) art</i> <i>killing</i>	$\left\{ \begin{array}{l} \text{mē,} \\ \text{su,} \\ \text{sò,} \\ \text{tim,} \\ \text{timə,} \end{array} \right\}$	me, or <u>tsə</u> chhaham mārān	
		him,	„ „ chhahan „
		her,	„ „ chhahak „

Su chhu mārān, <i>he</i> <i>is killing</i>	$\left\{ \begin{array}{l} \text{mē,} \\ \text{tsē,} \\ \text{su,} \\ \text{sò,} \\ \text{tòh}^i, \\ \text{tim,} \\ \text{timə,} \end{array} \right\}$	me, or su chhum mārān	
		thee, „ „ chhui „	
		him,	„ „ chhun „
		her,	„ „ chhuva „
			them, „ „ chhuk „

Sò chhē mārān, <i>she</i> <i>is killing</i>	$\left\{ \begin{array}{l} \text{mē,} \\ \text{tsē,} \\ \text{su,} \\ \text{sò,} \\ \text{tòh}^i, \\ \text{tim,} \\ \text{timə,} \end{array} \right\}$	me, or sò chhēm mārān	
		thee, „ „ chhei „	
		him,	„ „ chhēn „
		her,	„ „ chhēva „
			them, „ „ chhēk „

As chhi mārān, <i>we</i> <i>(masc.) are killing</i>	$\left\{ \begin{array}{l} \text{tsē,} \\ \text{su,} \\ \text{sò,} \\ \text{tòh}^i, \\ \text{tim,} \\ \text{timə,} \end{array} \right\}$	thee, or as chhī mārān <u>tsə</u>	
		him,	„ „ chhin „
		her,	„ „ chhiva „
			them, „ „ chhik „

As chhè mārān, <i>we</i> (fem.) <i>are killing</i>	{	tsè,	<i>thee,</i>	<i>or</i>	as chhei mārān
		su,	<i>him,</i>		
		sò,	<i>her,</i>	„ „	chhèn „
		tòh ⁱ ,	<i>you,</i>	„ „	chhèva „
		tim,			
	}	timā,	<i>them,</i>	„ „	chhèk „

Tòh ⁱ chhiva mārān, <i>you (masc.) are</i> <i>killing</i>	{	mè,	<i>me,</i>	<i>or</i>	tòh ⁱ chhivom mārān
		su,	<i>him,</i>		
		sò,	<i>her,</i>	„ „	chhivon „
		tim,			
		timā,	<i>them,</i>	„ „	chhivok „

Tòh ⁱ chhèva mārān, <i>you (fem.) are</i> <i>killing</i>	{	mè,	<i>me,</i>	<i>or</i>	tòh ⁱ chhèvom mārān
		su,	<i>him,</i>		
		sò,	<i>her,</i>	„ „	chhèvon „
		tim,			
		timā,	<i>them,</i>	„ „	chhèvok „

Tim chhi mārān, <i>they (masc.) are</i> <i>killing</i>	{	mè,	<i>me,</i>	<i>or</i>	tim chhim mārān
		tsè,	<i>thee,</i>	„ „	chhī „
		su,	<i>him,</i>		
		sò,	<i>her,</i>	„ „	chhin „
		tòh ⁱ ,	<i>you,</i>	„ „	chhiva „
	}	tim,			
	}	timā,	<i>them,</i>	„ „	chhik „

Timā chhè mārān, <i>they (fem.) are</i> <i>killing</i>	{	mè,	<i>me,</i>	<i>or</i>	timā chhèm mārān
		tsè,	<i>thee,</i>	„ „	chhèt „
		su,	<i>him,</i>		
		sò,	<i>her,</i>	„ „	chhèn „
		tòh ⁱ ,	<i>you,</i>	„ „	chhèva „
	}	tim,			
	}	timā,	<i>them,</i>	„ „	chhèk „

106. *Dative Pronominal Affixes used with Verb in the Present Tense.*

Bò chhus diwān, *I* { tsè, to thee, or bò chhusai diwān
(masc.) *am giving* { tas, ,, him, her, etc., ,, ,, chhusas ,,
{ tòhi, ,, you, ,, ,, chhusava ,,
{ timan, ,, them, ,, ,, chhusak ,,

Bò chhas diwān, *I* { tsè, to thee, or bò chhasai diwān
(fem.) *am giving* { tas, ,, him, etc., ,, ,, chhasas ,,
{ tòhi, ,, you, ,, ,, chhasava ,,
{ timan, ,, them, ,, ,, chhasak ,,

Tsà chhuk diwān, { mè, to me, or tsà chhuham diwān
thou (masc.) *art giving* { tas, ,, him, etc., ,, ,, chhuhas ,,
{ timan, ,, them, ,, ,, chhuhak ,,

Tsà chhak diwān, { mè, to me, or tsà chhaham diwān
thou (fem.) *art giving* { tas, ,, him, etc., ,, ,, chhahas ,,
{ timan, ,, them, ,, ,, chhahak ,,

Su chhu diwān, *he* { mè, to me, or su chhum diwān
is giving { tsè, ,, thee, ,, ,, chhui ,,
{ tas, ,, him, etc., ,, ,, chhus ,,
{ tòhi, ,, you, ,, ,, chhuva ,,
{ timan, ,, them, ,, ,, chhuk ,,

Sò chhè diwān, *she* { mè, to me, or sò chhēm diwān
is giving { tsè, ,, thee, ,, ,, chhei ,,
{ tas, ,, him, etc., ,, ,, chhès ,,
{ tòhi, ,, you, ,, ,, chhèva ,,
{ timan, ,, them, ,, ,, chhèk ,,

As chhi diwān, *we* { tsè, to thee, or as chhī diwān
(masc.) *are giving* { tas, ,, him, etc., ,, ,, chhis ,,
{ tòhi, ,, you, ,, ,, chhiva ,,
{ timan, ,, them, ,, ,, chhik ,,

As chhè diwān, <i>we</i> (fem.) <i>are giving</i>	{	tsè,	<i>to thee,</i>	or as chhei diwān
		tas,	,, <i>him, etc.,</i> ,, ,,	chhès ,,
		tòhi,	,, <i>you,</i> ,, ,,	chhèva ,,
		timan,	,, <i>them,</i> ,, ,,	chhèk ,,
Tòh ⁱ chhiva diwān, <i>you (masc.) are giving</i>	{	mè,	<i>to me,</i>	or tòh ⁱ chhivom diwān
		tas,	,, <i>him, etc.,</i> ,, ,,	chhivos ,,
		timan,	,, <i>them,</i> ,, ,,	chhivok ,,
Tòh ⁱ chhèva diwān, <i>you (fem.) are giving</i>	{	mè,	<i>to me,</i>	or tòh ⁱ chhevom diwān
		tas,	,, <i>him, etc.,</i> ,, ,,	chhevos ,,
		timan,	,, <i>them,</i> ,, ,,	chhevok ,,
Tim chhi diwān, <i>they (masc.) are giving</i>	{	mè,	<i>to me,</i>	or tim chhum diwān
		tsè,	,, <i>thee,</i> ,, ,,	chhī ,,
		tas,	,, <i>him, etc.,</i> ,, ,,	chhis ,,
		tòhi,	,, <i>you,</i> ,, ,,	chhiva ,,
Tima chhè diwān, <i>they (fem.) are giving</i>	{	mè,	<i>to me,</i>	or tima chhèm diwān
		tsè,	,, <i>thee,</i> ,, ,,	chhei ,,
		tas,	,, <i>him, etc.,</i> ,, ,,	chhès ,,
		tòhi,	,, <i>you,</i> ,, ,,	chhèva ,,
		timan,	,, <i>them,</i> ,, ,,	chhèk ,,

107. *Accusative Pronominal Affixes used with Verb in the Future Tense.*

Bò mārā, <i>I</i> <i>will kill</i>	{	tsè,	<i>thee,</i>	or bò mārāt (<u>tsā</u>), or simply mārāt
		su,	<i>him,</i>	
		sò,	<i>her,</i>	,, ,, mārān, ,, mārān
		tòh ⁱ ,	<i>you,</i> ,, ,,	mārava, ,, mārava
		tim,	} <i>them,</i> ,, ,,	mārak, ,, mārak
		tima,		
Tsa mārak, <i>thou wilt kill</i>	{	mè,	<i>me,</i>	or tsa mārāham, or simply mārāham
		su,	<i>him,</i>	
		sò,	<i>her,</i>	,, ,, mārāhan, ,, mārāhan
		tim,	} <i>them,</i> ,, ,,	mārāhak, , mārāhak
		tima,		

Su or sò māri he or she will kill	{	mē,	me, or su māriam, or simply māriam	
		tsē,	thee, „ „ māri (tsē), „ māri	
		su,	him, }	
		sò,	her, }	„ „ mārias, „ mārias
		tōhī,	you, „ „ māriṽa, „ māriṽa	
		tim,	{them, „ „ māriak, „ māriak	
		timā,		
As mārau, we will kill	{	tsē,	thee, or as mārot (tsa), or simply mārot	
		su,	him, }	
		sò,	her, }	„ „ māron, „ māron
		tōhī,	you, „ „ māroṽa, „ māroṽa	
		tim,	{them, „ „ mārok, „ mārok	
		timā,		
Tōhī māriu, you will kill	{	mē	me, or tōhī māriom, or simply māriom	
		su,	him, }	
		sò,	her, }	„ „ māriom, „ māriom
		tim,	{them, „ „ māriok, „ māriok	
		timā,		
Tim or ti- ma mā- ran, they (masc. or fem.) will kill	{	mē,	me, or tim māranam, or simply māranam	
		tsē,	thee, „ „ māranai (tsēh), „ māranai	
		su,	him, }	
		sò,	her, }	„ „ māranas, „ māranas
		tōhī,	you, „ „ māranava, „ māranava	
		tim,	{them, „ „ māranak, „ māranak	
		timā,		

108. *Dative Pronominal Affixes used with Verb in
the Future Tense.*

Bò dapa, I will speak	{	tsē,	to thee, or bō dapa, or simply dapa	
		tas,	„ him, etc., „ dapas, „ dapas	
		tōhi,	„ you, „ „ dapova, „ dapova	
		timan,	„ them, „ „ dapaḱ, „ dapaḱ	

Tsa dapak, thou wilt speak	{	mè, to me	or tsa dapaham, or simply dapaham	
		tas, ,, him, etc.,	,, dapahas, ,, dapahas	
		timan, ,, them, ,,	,, dapahak, ,, dapahak	
Su or sò dapi, he or she will speak	{	mè, to me	or su dapiam, or simply dapiam	
		tse, ,, thee,	,, ,, dapī, ,, dapī	
		tas, ,, him, etc.,	,, dapias, ,, dapias	
		tōhi, ,, you, ,,	,, dapiva, ,, dapiva	
		timan, ,, them.	,, ,, {dapiak, } {dapek, }	,, dapiak
As dapau, we will speak	{	tsè, to thee,	or as dapoī, or simply dapoī	
		tas, ,, him, etc.,	,, dapos, ,, dapos	
		tōhi, ,, you, ,,	,, dapova, ,, dapova	
		timan, ,, them, ,,	,, dapok, ,, dapok	
Tōh ⁱ dapiu, you will speak	{	mè, to me	or tōh ⁱ dapiom, or simply dapiom	
		tas, ,, him, etc.,	,, dapios, ,, dapios	
		timan, ,, them, ,,	,, dapiok, ,, dapiok	
Tim or ti- ma dapan, they (masc. or fem.) will speak	{	mè, to me	or tim dapanam, or simply dapanham	
		tsè, ,, thee, ,,	,, dapanai, ,, dapanai	
		tas, ,, him, etc.,	,, dapanas, ,, dapanas	
		tōhi, ,, you, ,,	,, dapanava, ,, dapanava	
		timan, ,, them, ,,	,, dapanak, ,, dapanak	

109. *Agentive Pronominal Affixes used with Verb in the Past Tense.*

Mor, or more properly *mor*^u, is the past indef. 3rd pers. masc. sing. of *mārun*, to kill. *Mè mor su*, or simply *morum*, he was killed by me, or, as we should say in English, "I killed him."

From <i>mor</i> ^u (past in- def. masc. sing.), killed	{	<i>morum</i> , he was killed by me, or I killed him			
		<i>morut</i> ,	,,	,,	<i>thee</i> , ,, thou killedst him
		<i>morun</i> ,	,,	,,	<i>him</i> , ,, he killed him
		<i>moruva</i> ,	,,	,,	<i>you</i> , ,, you killed him
		<i>moruk</i> ,	,,	,,	<i>them</i> , ,, they killed him

From mārīm (fem. plu.)	{	mārimak, <i>I killed them, literally, they were</i> <i>killed by me</i>
From morut, thou killedst	{	mortas, <i>thou killedst me, literally, I was killed</i> <i>by thee</i>
„ mōrit (masc. plu.)	{	mortan, „ him, „ he was killed <i>by thee</i>
„ mōrit (masc. plu.)	{	mōritak, „ them, „ they were <i>killed by thee</i>
„ mārīt(fem. plu.)	{	mārītak, „ them, „ they were <i>killed by thee</i>
From morun, he killed(masc. sing.)	{	moranas, <i>he killed me, literally, I was killed</i> <i>by him</i>
„ mōrin (masc. plu.)	{	moranak, „ thee, „ thou wast <i>killed by him</i>
„ mōrin (masc. plu.)	{	mōrinava, „ you, „ you were <i>killed by him</i>
From moruva, you killed (masc. sing.)	{	moravas, <i>you killed me, literally, I was killed</i> <i>by you</i>
„ mōriva (masc. plu.)	{	moravan, „ him, „ he was killed <i>by you</i>
„ mōriva (masc. plu.)	{	mōrivak, „ them, „ they were <i>killed by you</i>
„ māriva (fem. plu.)	{	mārivak, „ them, „ they were <i>killed by you</i>
From moruk, they killed (masc. sing.)	{	morhas, <i>they killed me, literally, I was killed</i> <i>by them</i>
„ mōrak (fem. sing.)	{	morhak, „ thee, „ thou wast <i>killed by them</i>
„ mōrak (fem. sing.)	{	mōrhas, „ me, „ I was killed <i>by them</i>
„ mōrak (fem. sing.)	{	mōrhak, „ thee, „ thou wast <i>killed by them</i>

have seen him; or, *mè chhum vuchhmut*, or simply, *vuchhmut chhum*.

Mè chhè vuchhmats [she (fem. sing.) has been seen by me], I have seen her; or, *mè chhèm vuchhmats*, or simply, *vuchhmats chhèm*.

Tsè chhut vuchhmut, thou hast seen him; or, *vuchhmut chhut*.

Tsè chhèt vuchhmats, thou hast seen her; or, *vuchhmats chhèt*.

Tòhi chhuva vuchhmut, you have seen him; or, *vuchhmut chhuva*.

Tòhi chhèva vuchhmats, you have seen her; or, *vuchhmats chhèva*.

Tamì chhu vuchhmut, he has seen him (acc. masc. sing.); or, *vuchhmut chhun*.

Tamì chhè vuchhmats, he has seen her (acc. fem. sing.) or, *vuchhmats chhèn*.

Timau chhu vuchhmut, they have seen him (acc. masc. sing.); or, *vuchhmut chhuk*.

Timau chhè vuchhmats, they have seen her (acc. fem. sing.); or, *vuchhmats chhek*.

Mè os vuchhmut, I had seen him (acc. masc. sing.); or, *vuchhmut osam*.

Mè ös vuchhmats, I had seen her (acc. fem. sing.) or, *vuchhmats ösam*.

Tamì os vuchhmut, he had seen him (acc. masc. sing.); or, *vuchhmut osun*.

Tamì ös vuchhmats, he had seen her (acc. fem. sing.); or, *vuchhmats ösan*.

Tami os vuchhmut, she had seen him (acc. masc. sing.); or, *vuchhmut ösun*.

Tami ös vuchhmats, she had seen her (acc. fem. sing.); or, *vuchhmats ösan*.

Timau os vuchhmut, they had seen him (acc. masc. sing.); or, *vuchhmut osuk*.

Timau ös vuchhmats, they had seen her (acc. fem. sing.);
or, *vuchhmats ösak*.

Më äsi vuchhmut, I may have seen him (acc. masc. sing.);
or, *vuchhmut äsem*.

Më äsi vuchhmats, I may have seen her (acc. fem. sing.);
or, *vuchhmats äsem*.

Tamⁱ äsi vuchhmut, he may have seen him (acc. masc. sing.); or, *vuchhmut äsen*.

Tamⁱ äsi vuchhmats, he may have seen her (acc. fem. sing.); or, *vuchhmats äsen*.

Tami äsi vuchhmut, she may have seen him (acc. masc. sing.); or, *vuchhmut äsen*.

Tami äsi vuchhmats, she may have seen her (acc. fem. sing.); or, *vuchhmats äsen*.

Timau äsi vuchhmut, they may have seen him (acc. masc. sing.); or, *vuchhmut äsek*.

Timau äsi vuchhmats, they may have seen her (acc. fem. sing.); or, *vuchhmats äsek*.

Më ai äsihe vuchhmut, if I had seen him (acc. masc. sing.);
or, *vuchhmut ai äsihem*.

Më ai äsihe vuchhmats, if I had seen her (acc. fem. sing.);
or, *vuchhmats äsihem*.

Tamⁱ ai äsihe vuchhmut, as if he had seen him (acc. masc. sing.); or, *vuchhmut ai äsihen*.

Tamⁱ ai äsihe vuchhmats, if he had seen her (acc. fem. sing.); or, *vuchhmats äsihen*.

Tami ai äsihe vuchhmut, if she had seen him (acc. masc. sing.); or, *vuchhmut äsihen*.

Tami ai äsihe vuchhmats, if she had seen her (acc. fem. sing.); or, *vuchhmats äsihen*.

Timau ai äsihe vuchhmut, if they had seen him (acc. masc. sing.); or, *vuchhmut äsihek*.

Timau ai äsihe vuchhmats, if they had seen her (acc. fem. sing.); or, *vuchhmats äsihek*.

113. *Observations on the above Pronominal Affixes.*

(1) The verb in the present, imperfect, and future tenses agrees with the nominative in number and gender; and the pronominal affix is either its accusative or dative; as, *suh chhum mārān*, he is killing me; *suh osum mārān*, he was killing me; *suh māram*, he will kill me.

(2) The past tense of transitive verbs agrees with the pronoun that would be in the objective in English, in number and gender; and, if there is only one pronominal affix, it represents the agent; and, if there are two, the first represents the agent, and the second the accusative or dative; as, *tāmⁱ mor*, he killed,—the verb is masc. sing.; *tāmⁱ mor suh*, he killed him, or *morun suh*; *timau mor suh*, or *moruk suh*, they killed him; *tāmⁱ mor bōh*, or *morun bōh*, or *moranas*, he killed me; *tāmⁱ dōp mēh*, or *dōpun mēh*, or *dōpanam*, he said to me.

(3) In the second person singular of the future tense the *t*, and in the third person plural of the past tense the affix *-k*, are changed into *h* before an accusative or dative pronominal affix; as, *tsa mārāt suh*, with affix, becomes, not *māratan*, but *mārahan*; *timau dōp mēh* becomes *dōpuk mēh*, and then not *dōpakam*, but *dōpaham*. or *dōpham*.

(4) The agentive *t* of the second person singular and *va* of the second person plural of the past tense are inseparable from the verb, whether the personal pronoun is used or not for the agent. We can say, *mēh mor suh* or *morum suh*, *timau mor suh* or *moruk suh*; but we cannot say, *tsē mor suh* or *tōhi mor suh*, but *tsē morut suh* or *morut suh*, *tōhi moruva suh* or *moruva suh*.

(5) In the third person singular and plural of transitive verbs in the future the accusative affixes for the second and third persons singular are the same as those for the dative, whereas we should have expected *t* and *n* respectively.

(6) The masculine singular of the verb in the past inde-

finite really ends in a very short *u* sound ; as, *mor*“, *dōp*“ ; and hence with the affixes we have *morun*, *dōpun* ; *morut*, *moruk*. When a second affix is added this *u* is either changed into *a* or disappears ; as, *moranas* or *mornas*, *moratas* or *mortas* ; *dōpanam* or *dōpnam*, etc.

114. The verb “to be,” with the dative pronominal affixes, is constantly used to denote possession, meaning “I have,” etc., thus—

Present.

Suh chhu mēh, etc., or suh (masc. sing.)	{	chhum, is to me, meaning I have him, it				
		chhuī,	„	thee,	„	thou hast „
		chhus,	„	him, her	„	he has „
		chhuva,	„	you,	„	you have „
		chhuk,	„	them,	„	they have „

In the same manner—

Sò chhēm, she is to me, I have her, etc.

Tim chhim, they are to me, I have them, etc.

Tima chhēm, they (fem.) are to me, I have them (fem.), etc.

Past.

Suh os mēh, etc., or suh (masc. sing.)	{	osum, was to me, meaning I had him, etc.				
		osuī,	„	thee,	„	thou hadst „
		osus,	„	him,	„	he had „
		osuva,	„	you,	„	you had „
		osuk,	„	them,	„	they had „

In the same manner—

Sòh òs mēh, or *sòh òsam*, she was to me, I had her.

Tim ösî meh, or *tim ösim*, they (masc. plu.) were to me, I had them.

Timā āsā mēh, or *timā āsam*, they (fem. plu.) were to me, I had them.

Future.

	{	āsiam,		will be to me, meaning	<i>I shall have him</i> , etc.	
Suh āsī	{	āsī or āsī,	,,	thee,	,,	thou wilt
mēh, or	{	āsias or āsies,	,,	him,	,,	he will
suh	{	āsīava or āsīva,	,,	you,	,,	you will
	{	āsīak or āsok,	,,	them,	,,	they will

In the same manner—

Tim āsan mēh, or *tim āsanam*, they will be to me, I shall have them, etc.

Tim āsan tas, or *tim āsanas*, they will be to him, he will have them, etc.

COMPOUND VERBS.

115. These may be divided into (1) those in which the verb expressing the main idea of the compound is joined to another verb; and (2) those in which it is joined to a noun or adjective.

116. *Compounds formed with the Past Conjunctive Participle.*

(1) *Intensives*. Formed by adding another verb to the past conjunctive participle of what is often the principal verb: *kaḍun*, to cast out; *kaḍit tshunūn*, to cast out altogether; *mē tshun mārīt suh*, I killed him outright (compare *nikālna* and *nikāldena*; and *mārna* and *mār dālna*, in Urdu).

Phīrit yiun, to return, to come back; *phīrit hēun*, to take back; *phīrit gatshun*, to go back, to return.

(2) *Potentials*. *Hēkun*, to be able; *hēkun karit*, to be able to do; *Bō chhus yih kōm hēkān karit*, I am able to do this work; *Su chhu hēkān wanit*, He is able to speak.

117. There are other forms which, though not strictly compound verbs, yet are so closely allied to them that we give them here—

Statisticals. These are formed by adding a very short *i* to the root of the verb; thus, *Wanⁱ wanⁱ chhu gatshān*, He goes on his way weeping; *Khēⁱ khēⁱ su gau viōth*, Going on eating, he grew fat.

The present participle may be used in this way; as, *Su chhu gatshān wadān wadān*, He is going away weeping.

118. *Verbs used with another Verb in the Infinitive.*

(1) *Inceptives*. *Heun*, to take up, begin; *heun karun*, to begin to do; *Tamⁱ hiut* (or *hyut*) *khat lēkhun*, He began to write a letter.

(2) *Desideratives*. *Yatshun*, to desire or wish; *yatshun karun*, to desire to do; *Bō chhus yatshān yih khat lēkhun*, I desire to write this letter.

(3) *Potentials*. *Tagun*, to be able, to have power; *tagun karun*, to be able to do; *Mēh tagiam nā gharā banāwun*, I shall not be able (or, have the power) to build a house. *Banun*, to become, to be made; *banun karun*, to be able to do; *Mī chhu nā banān parun*, I cannot read.

119. *Impersonal Verbs.*

The third masculine singular future of *gatshun*, to go, is constantly used as an impersonal verb, meaning “ought,” “it is necessary;” *gatshi karun*, ought to do; *Nechiris gatshi hechun panun sabaq*, A son ought to learn his lesson. *Pazi* and *shob*

it is proper, from *pazun* and *shobun*, are also used as impersonals; *pazi karun*, or *shobi karun*, it is proper to do; *Tsè pazi na apoz wanun*, It will not be proper to thee to tell an untruth; *Kāṅsi shobi na apoz wanun*, It will not be proper to any one to tell an untruth, or, No one should tell a lie.

Pèun, to happen, to fall, is also used with the infinitive: *pèun karun*, to happen to do; *Tamis pèon khat lekhn*, It happened to him to write a letter, or, He happened to write a letter.

120. *Verbs used with the Inflected Infinitive.*

(1) *Lagun*, to begin, to apply one's self to; *lagun karani*, to begin to do; *Paga laga yih kōm karani*, To-morrow I shall begin to do this work.

(2) The form *karana karān* implies a condition or difficulty, "he does, but . . .;" *Su chhu karana karān magar wad! wad!*, He works indeed, but he does it weeping.

NOMINALS.

121. These are formed by annexing a verb to an uninflected noun or adjective. The verbs mostly used for this purpose are *karun*, to do; *diun*, to give; *yiun*, to come; *khèun*, to eat; *heun*, to take; *gatshun*, to go; and they may be joined to almost any noun or adjective in the language. The infinitive agrees in gender with its noun.

Examples—

Gāsa khèun, to eat grass, graze.

Hoshyār gatshun, to become clever, awake.

Hukm diun, to command, order.

Hukm karun, to convict, sentence, command.

Kāmīrust karun, to dismiss.

Kāwa diun, to give ear, listen.

Mushik hēun, to smell.

Nād diun, to call.

Shrūts karun, to clean.

Tsōpa karani, to keep silent, be quiet.

Wāṭh sapadun, to cling.

Wōsh kadun, to sigh.

Yād yiun, to remember.

Zulm karun, to oppress.

Zuṭh karun, to extend.

FORMATION OF TENSES.

122. As already remarked at the beginning of Chapter V., most of the verbs in Kashmīrī are very regular. The only changes of vowels and consonants likely to cause any difficulty are those that are made for the past indefinite and pluperfect tenses; but the following simple rules will assist the student to understand these:—

1. *Changes of Vowels.*

123. Examples—

VOWEL- CHANGES.	INFINITIVE.	PAST INDEFINITE.	PAST PARTICIPLE.
<i>ā</i> becomes <i>o</i>	<i>mārun</i> , to kill	<i>mor</i>	<i>mormut</i>
	<i>gālun</i> , to melt	<i>gol</i>	<i>golmut</i>
	<i>tsāndun</i> , to search	<i>tsond</i>	<i>tsondmut</i>
	<i>mānun</i> , to obey	<i>mon</i>	<i>monmut</i>
	<i>māṇḍun</i> , to knead	<i>mond</i>	<i>mondmut</i>
	<i>tsāpun</i> , to bite, <i>chew</i>	<i>tsop</i>	<i>tsopmut</i>

VOWEL- CHANGES.	INFINITIVE.	PAST INDEFINITE.	PAST PARTICIPLE.
<i>a</i> becomes <i>ô</i>	<i>lāgun, to plough, attach</i>	<i>log</i>	<i>logmut</i>
	<i>lāyun, to beat</i>	<i>loy (or loe)</i>	<i>loymut</i>
	<i>tsārun, to gather</i>	<i>tsor</i>	<i>tsormut</i>
	<i>wātun, to arrive</i>	<i>wot</i>	<i>wotmut</i>
	<i>kāsun, to shave</i>	<i>kos</i>	<i>kosmut</i>
	<i>pakun, to go</i>	<i>pök</i>	<i>pökmüt</i>
	<i>malun, to rub</i>	<i>möl</i>	<i>mölmüt</i>
	<i>chhalun, to wash</i>	<i>chhöl</i>	<i>chhölmüt</i>
	<i>marun, to die</i>	<i>môr</i>	<i>mörmüt</i>
	<i>karun, to do</i>	<i>kôr</i>	<i>körmüt</i>
	<i>katun, to spin</i>	<i>kôt</i>	<i>kötmüt</i>
	<i>khasun, to ascend</i>	<i>khôt</i>	<i>khötmüt</i>
	<i>mandun, to tram- ple</i>	<i>mönd</i>	<i>möndmüt</i>
	<i>ratun, to take</i>	<i>röt</i>	<i>rötmüt</i>
	<i>tsalun, to run away</i>	<i>tsöl</i>	<i>tsölmüt</i>
	<i>wanun, to speak</i>	<i>wôn</i>	<i>wönmüt</i>
	<i>wadun, to weep</i>	<i>wöd</i>	<i>wödmüt</i>
	<i>walun, to dress one's self</i>	<i>wöl</i>	<i>wölmüt</i>
	<i>waṭun, to close</i>	<i>wöt</i>	<i>wötmüt</i>
<i>becomes ū or yū</i>	<i>sherun, to adorn</i>	<i>shūr, shyūr</i>	<i>shūrmüt, shyur- müt</i>
	<i>pherun, to turn</i>	<i>phūr</i>	<i>phūrmüt</i>
	<i>menun, to mea- sure</i>	<i>myūr</i>	<i>myūrmüt</i>
	<i>nerun, to go out</i>	<i>drāw, nyūr</i>	<i>drāmüt, nyūr- müt</i>
	<i>melun, to meet.</i>	<i>myūr</i>	<i>myūrmüt</i>

VOWEL- CHANGES.	INFINITIVE.	PAST INDEFINITE.	PAST PARTICIPLE.
ô becomes u or yu	hêkun, <i>to be able</i> lêkhun, <i>to write</i> thêkun, <i>to boast</i> tsêṭun, <i>to crush</i> vyêṇḍun, <i>to prac- tise</i> vēṭsun, <i>to be con- tained</i> lêwun, <i>to lick</i> nêtun, <i>to shear</i> hêun, <i>to take</i>	hyuk lyukh thyuk tsyut vyund vyuts	hyukmut lyukhmut thyukmut tsyutmut vyundmut vyutsmut
o becomes ū	bozun, <i>to hear</i> losun, <i>to be tired</i> sozun, <i>to send</i> roshun, <i>to be angry</i> khotsun, <i>to fear</i> poshun, <i>to prevail</i> rozun, <i>to remain</i>	būz lūs sūz rūsh khūts pūsh rūd	būzmut lūsmut sūzmut rūshmut khutsmut pushmut rudmut
ô becomes u or remains ô	phôkun, <i>to blow</i> wôthun, <i>to rise</i> môngun, <i>to ask</i> shôngun, <i>to sleep</i>	phuk wuth mông shông	phukmut wuthmut môngmut shôngmut
ī becomes ū	chīrun, <i>to squeeze</i> zīlun, <i>to shave, scrape</i>	chūr zūl	chūrmut zūlmut
i becomes yu	bihun, <i>to sit</i> gindun, <i>to play</i> pihun, <i>to grind</i> diun, <i>to give</i>	byut gyund pyuh dyut	byutmut gyundmut pyuhmut dyutmut

VOWEL-CHANGES.	INFINITIVE.	PAST INDEFINITE.	PAST PARTICIPLE.
\bar{u} remains \bar{u}	$\text{l}\bar{u}\text{ṭun}$, <i>to rob</i> $\text{b}\bar{u}\text{zun}$, <i>to roast</i> $\text{l}\bar{u}\text{run}$, <i>to throw down</i>	$\text{l}\bar{u}\text{ṭ}$ $\text{b}\bar{u}\text{z}$ $\text{l}\bar{u}\text{r}$	$\text{l}\bar{u}\text{ṭmut}$ $\text{b}\bar{u}\text{zmut}$ $\text{l}\bar{u}\text{rmut}$
u remains u	pushun , <i>to en-</i> pusharun , <i>trust</i> wuchhun , <i>to see</i> tulun , <i>to lift up</i>	pushur wuchh tul	pushurmut wuchhmut tulmut

2. Changes of Consonants.

124. Examples—

CONSONANT-CHANGES.	INFINITIVE.	PLUPERFECT (3rd Pers..Masc. Sing.).
d becomes z	ladun , <i>to load</i>	lazov , <i>or lazeyov</i>
g } become j	mongun , <i>to ask</i>	monjov , <i>or monjeyov</i>
l }	shōngun , <i>to lie down</i>	shōnjov
	salun , <i>to flee</i>	sajov , <i>or sajeyov</i>
	chalun , <i>to wash</i>	chajov , <i>or chajeyov</i>
k }	pakun , <i>to walk</i>	pachov , <i>or pacheyov</i>
t } become ch	lekhun , <i>to write</i>	lechhov
h }	khaṭun , <i>to conceal</i>	khachov , <i>or khacheyov</i>
	phaṭun , <i>to split, sink</i>	phachov , <i>or phacheyov</i>
	waṭun , <i>to close</i>	wachov
	behun , <i>to sit</i>	bechov
s } become ts , s	khasun , <i>to ascend</i>	khatsov , <i>or khatseyov</i>
t }	losun , <i>to be tired</i>	losov , <i>or losyov</i>
	wātun , <i>to arrive</i>	wātsov , <i>or wātseyov</i>

INFINITIVE.	PRESENT PARTICIPLE.	FUTURE 1st Pers. Sing.	CONJUNCT. PART.	PAST INDEFINITE 3rd Pers. Masc. Sing.	PAST PARTICIPLE.	PLU-PERFECT.
1. Āsun, <i>to be</i>	āsān	āsa	āsīt	os	osmut	āseyov
2. *Chēun, <i>to drink</i>	chēwān	*chēmaḥ	chēt	chaw	chaumut	cheyov
3. Diun, <i>or dyun, to give</i>	diwān	diṃaḥ	dit	diut, <i>or dyut</i>	diutmut, <i>or dyutmut</i>	ditsov
4. Hēun, <i>to take</i>	hēwān	hēmaḥ	hēt	hiuk, <i>or hyuk</i>	hiukmut, <i>or hyukmut</i>	hētsov
5. Khēun, <i>to eat</i>	khēwān	khēmaḥ	khēt	khēāw	khēomut	khēyov
6. Marun, <i>to die</i>	marān	marāḥ	marit	mud	modmut	maryov
7. Niun, <i>to take</i>	niwān	nimaḥ	nit	niu	niumut, <i>or nyumut</i>	niyov
8. Nerun, <i>to go out</i>	newān	neraḥ	nerit	drāw	drāmūt	drāyov
9. Pēun, <i>to fall</i>	pēwān	pēmaḥ	pēt	pēāw	pēomut	pēyov
10. Yun, <i>or yūn, to come</i>	yiwān	yimaḥ	yit	āw	āmūt	āyov

* It will be observed that when a root ends in a vowel, the future first person singular has the letter *m* inserted before the *a*; as, *karun*, to do; *kar*; *kara*, I will do; *chēun*, to drink; *chē*; *chēmaḥ*, I will drink.

CHAPTER VI.

INDECLINABLE WORDS.

1. ADVERBS.

126. THE following table will show the connection between a quintuple series of adverbs, and adjective pronouns used as adverbs, with the demonstrative, interrogative, and relative pronouns. The personal pronoun *suh* is often used as the correlative of the relative pronoun *yus*.

Of the words in the table those in the columns of Time and Place are proper adverbs, and are indeclinable; but their number can be increased and their meanings modified by such terminations as *-ām*, *-tām*, *-tāmat*, *-ān*, meaning generally "till," "up to;" as, *yotām*, *kotām*, *kotāmat*; *yorām*, *yotān*, *yutān*. *Yot* and *yor*, etc., with their affixes, are also used for time; *yutān* meaning "until," "as long as," etc. Other affixes are *-a*, *-i*, *-it*, *-ut*, *-ai*, *-oi*, *-ui*, which generally intensify the meanings; as, *kut dur*, or *kota dur*, how far; *yati*, *yeti*, *yiti*, *yatit*, *yetit*, *yitit*, just here, here in this very place; so *yot*, *yotut*, *yor*, *yuri*; *yām*, as soon as; *tām*, then; *yāmatai*, *tāmatai*, just then. *-i*, *-ai*, *-oi*, *-ui*, are also added to *yuth*, *yut*, *yats*, etc.; *yuthui* or *yuthoi*, in this very manner; so *yutui* or *yutoi*, *yitsai*, etc.

Yyuth, *hyuth*, *kyuth*, *tyuth*; *yut*, *hut*, *kut*, *tyut*; and *yats*, *hats*, *kats*, *tats*, are regularly declined. The plural of *yut*, etc., will mean "many;" as, *yīti lafz*, so many words. *Yats* is often used for "more;" as, *yats tser*, more late, latter.

	NEAR DEMONSTRATIVE.	MORE REMOTE DEMONSTRATIVE.	INTERROGATIVE.	RELATIVE.	CORRELATIVE.	MEANING.
Time	yih (yėmis, yath)	huh (hoh, humis)	kus (kas, kath)?	yus (yėmis, yas, yath)	suh (tas, tath)	<i>this, that, who? who, he</i>
	wun, woni	ati	kar?	yeli	teli	<i>now, then, when, etc.</i>
	wuniuktām	hutām	kartām?	yutām	tutām	<i>till now, till then, till when, etc.</i>
Place	yiti, yeti	huti	kati?	yati, yeti	tati, teti	<i>here, in this very place, there, etc.</i>
	yôt, yut	hôt, hut	kôt? kut?	yôt, yut	tôt, tut	<i>here, there, where, etc.</i>
	yor, yora	hor, hora	kor? kora?	yor, yora	tor, tora	<i>hither, hence; thither, thence; whither, whence, etc.</i>
Manner	yuth	hyuth (hiu)	kyuth?	yuth	tyuth	<i>such, so, as, like</i>
Quantity	yut	hut	kut?	yut	tyut	<i>this much, that much, how much, etc.; plu. many</i>
Number	yats	hats	kats?	yats	tats	<i>so many, that many, how many, etc.</i>

128. (1) *Relating to Time.**Ada*, then.*Ākhir*, *patau lākan*, at last.*Arṇa pata*, at length.*Az*, *aji*, to-day.*Dohai*, *prat doha*, *hamesha*, always.*Kolkiet*, day after to-morrow.*Otar*, or *utar*, day before yesterday.*Paga*, to-morrow.*Parus*, last year.*Rāt*, last night.*Rets*, *subhas*, *subhanas*, early, in the morning.*Yawa*, yesterday.*Yihus*, this year.*Za*, ever.*Za na*, never.*Za nata za*, some time or other.129. (2) *Relating to Place.**Andar*, *andara*, within, inside.*Apor*, *aporkun*, that side.*Dachan kun*, right-hand side.*Har kuni*, everywhere.*Khowur kun*, left-hand side.*Kuni*, anywhere.*Kuni na*, nowhere.*Nebar*, *nebara*, outside.*Yipor*, *yipor kun*, this side.130. (3) *Relating to Manner.**Ak ak*, singly, one by one.*Aki lati*, or *aki pheri*, once, one time.*Algöbi*, by chance.

Dewa, perhaps.

Kēta pōth, how.

Padi pētha padi, or *padi path padi*, step by step,
by degrees.

Sētha, much, very.

Sot sot, slowly.

Takān takān, quickly.

Tsor, much.

Wāra, skilfully, well.

Wāra wāra, slowly.

Yaqīnan, in truth, certainly.

Yats, more.

Yot, only.

Yiti pōth, in this way.

131. The common adverbs of affirmation and negation in use are *awā*, yes, and *nā*, no ; but others are also used which are more respectful—

Ahansā, yes, sir (spoken to an equal or superior).

Ahanbin, yes, madam (spoken to an equal or superior).

Naḍid, respectful, used in speaking to a mother or elderly female.

Nau (masc.), *nāi* (fem.), no certainly.

With the imperative *mā* is used instead of *nā* ; as, *mā kar*, do not ; *mā wan*, do not speak.

132. (For the adverbial participle, see the verb.)

2. PREPOSITIONS.

133. Prepositions in Kashmīrī are used after nouns, which they govern in the dative (locative) or genitive case. Those that govern the genitive case are mostly nouns used as prepositions.

The following are the principal prepositions in general use :—

134. (1) *Those governing Nouns in the Dative or Locative Case.*

Andar, in.

Andiqnd, around, alongside.

Audkin, close by.

Athi, by hand.

Barābar, equal to.

Bontakani, in front of.

Bront, or *bonth*, before.

Dachaukun, on the right-hand side.

Hih, *hyuh*, or *hish*, like.

Ket, upon, in.

Khorarkun, on the left-hand side.

Kin, by the side of.

Kiut, *kits*, for.

Kun, towards, in the direction of.

Manz, in.

Manzbāg, in the middle.

Nakha, near.

Nakhatal, close by.

Nazdik, near.

Nēbar, outside.

Nish, near.

Pāsa, for the sake of.

Path, *pathkani*, behind.

Pēth, upon.

Sān, with.

Sivōi, without, except.

Tal, below, under.

Warōi, except.

135. (2) *Those governing Nouns in the Genitive Case.*

Bakal, in place of.

Bapat, about, concerning

Khotā, than, compared with.

Khötirā, for, on account of (*vide par.* 138).

Nāwā, for the sake of, for the name of.

Taraf, towards; *tarafā*, from towards.

Wasīla, by means of.

Wasīlasöt, by means of.

136. (3) *Those governing Nouns in the Ablative Case.*

Andarā, from, from under or in.

Bāpat, concerning, about.

Khötirā, for the sake of.

Manzā, from, from inside.

Manzbāgā, from, from the middle.

Nebarā, from, from outside.

Nishi, from, from near.

Pēthā, from, from upon.

Rust, without, not having.

Sān, with.

Sötī, with, by means of.

Tarafā, from, from the side of.

137. Generally those prepositions govern the ablative case which denote motion from; and most of the prepositions which govern the locative case, denoting place, by having an *ā* or *i* added to them, will then denote motion from that place. Thus, *garas andar* means "in the house;" but *garā andarā* is "from in the house."

138. When the prepositions *nishi* and *sān* are used with singular nouns of the second declension, which are names of persons or animals, except proper nouns, then they take the *s*; as, *Suh chhu sahibas nishi āmut*, He has come from the sahib; but when the nouns represent inanimate objects, then they simply take *ā* before these prepositions; as, *Suh chhu bāghā nishi āmut*, He has come from the garden.

Nouns used with the preposition *khötira*, if they represent animate objects, take the regular genitive, *sund*, *hund*, etc.; as, *sahib'sandⁱ khötira*, for the sake of the sahib; but when they represent inanimate objects they take only the *a*; as, *kalama^a khötira*, for the sake of a pen.

(For further remarks on the prepositions, see Syntax.)

139. Besides the above prepositions, the following Arabic and Persian prefixes are sometimes used, especially by Muhammadāns, with words from those languages:—

<i>Az</i> , from, by.	<i>Dar</i> , in, within.
' <i>An</i> , from.	<i>Fi</i> , in.
' <i>Alā</i> , upon, above.	<i>Illā</i> , except, besides.
<i>Bā</i> , with.	<i>Ka</i> , according to.
<i>Ba</i> , in, by.	<i>La</i> , <i>li</i> , to, for.
<i>Bar</i> , on, in, at.	<i>Ma'</i> , with.
<i>Barāe</i> , for, on account of.	<i>Min</i> , from.
<i>Be</i> , without.	<i>Mutābiq</i> , conformable to.
<i>Bilā</i> , without.	<i>Mujib</i> or <i>bamujib</i> , by means of.

3. CONJUNCTIONS.

140. There is nothing to be noted particularly about the conjunctions. Of those following, the ones in the first list are peculiar to Kashmīrī, and those in the second list are common to both Kashmīrī and Hindustānī, and are chiefly used by the Muhammadāns:—

(1) *Conjunctions used only in Kashmīrī.*

<i>Ai</i> , or <i>harga</i> , if.	<i>Nata</i> , otherwise.
<i>Ada</i> , then.	<i>Ta</i> , and.
<i>Beyi</i> , again.	<i>Ti</i> , also.
<i>Kyāzi</i> , or <i>tikyāzi</i> , for, because.	<i>Yadante</i> , although.
	<i>Yātai</i> , either, or.

<i>Yod</i> , <i>yadante</i> , <i>yadwai</i> , <i>yadwa-</i> <i>nai</i> , although, notwith- standing.	<i>Yuth</i> , in order that. <i>Zan</i> , as if. <i>Zi</i> , that.
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141. (2) *Conjunctions common to Kashmīrī and Hindustānī.*

<i>Agar</i> , <i>gar</i> , if.	<i>Hanoz</i> , yet, still,
<i>Agarchi</i> , although.	<i>Harchand</i> , although.
<i>Amma</i> , but, moreover.	<i>Lekin</i> , but.
<i>Balki</i> , but, on the contrary.	<i>Magar</i> , but, except.
<i>Goya</i> , as if.	<i>Pas</i> , therefore, thence.
<i>Hālānki</i> , whereas, notwith- standing.	<i>Par</i> , but, yet. <i>Yā</i> , or, either.

4. INTERJECTIONS.

142. The words placed before nouns in the vocative case are—

<i>Hā!</i>	} masc. }	} Used generally to inferiors.
<i>Hai!</i>		
<i>Hatā!</i>		
<i>Hato!</i>		
<i>Heyo!</i>		
<i>Ho!</i>		
<i>Hatöi!</i>	} fem. }	
<i>Hatāi!</i>		
<i>Heyöi!</i>		
<i>Hataba!</i> masc	} fem. }	} Used in addressing equals.
<i>Habin!</i>		
<i>Haiabin!</i>		
<i>Hatasā!</i> masc. and fem		
<i>Haz!</i> masc.	} Used in addressing superiors.	
<i>Hadēd!</i> fem.		
<i>Shāh!</i> masc.		

Haz! for *hazrat!* O saint! and is used only by Muhammadāns. *Dēd*, mother; *bin* for *beni*, sister; *sa* for *sāhib* or *sāhiba*; *shāh* for *pādshāh*; and *bā* for *boi*, brother.

143. The following are some of the words often heard as exclamations used by the Kashmīris:—

<i>Afsōs!</i> alas!	<i>Kya zabar!</i> how good! wonderful!
<i>Ai!</i> O! <i>Ai Khudāya!</i> or <i>Ai Khudāyo!</i> O God!	<i>Kya gom!</i> what has happened to me!
<i>Ābrāi!</i> bless you!	<i>Shābāsh!</i> or <i>shāhbāsh!</i> well done!
<i>Balāi lage!</i> thy misfortune be upon me!	<i>Taubā!</i> shame! repent! fie!
<i>Hāi!</i> alas!	<i>Wā wā!</i> O fie!
<i>Hosh kar!</i> } take care!	<i>Wāi!</i> alas!
<i>Khabardār!</i> }	

CHAPTER VII.

NUMBERS.

1. CARDINALS.

144. ALTHOUGH numerals are adjectives, yet, as there are many points in them that need explanation, it is, perhaps, more convenient to treat of them in a separate chapter.

145. The cardinal numbers are—

1 = <i>ak</i> .	9 = <i>nau</i> .
2 = <i>zā</i> , or <i>zāh</i> .	10 = <i>da</i> , <i>dah</i> .
3 = <i>trē</i> , or <i>trēh</i> .	11 = <i>ka</i> , <i>kah</i> .
4 = <i>tsor</i> .	12 = <i>ba</i> , <i>bah</i> .
5 = <i>pānts</i> , or <i>pōnts</i> .	13 = <i>trua</i> , <i>truah</i> .
6 = <i>shē</i> , or <i>shēh</i> .	14 = <i>tsōda</i> , <i>tsōdah</i> .
7 = <i>sat</i> .	15 = <i>panda</i> , <i>pandah</i> .
8 = <i>ōth</i> .	16 = <i>shura</i> , <i>shurah</i> .

17 = *sada*, *sadah*.
 18 = *arda*, *ardah*.
 19 = *kunawuh*.
 20 = *wuh*.
 21 = *akawuh*.
 22 = *zatowuh*.
 23 = *trowuh*.
 24 = *tsowuh*.
 25 = *pūntsā*.
 26 = *shēwuh*.
 27 = *ṣatāwuh*.
 28 = *ōṭhōwuh*.
 29 = *kunatṛa*.
 30 = *trā*.
 31 = *akatṛa*.
 32 = *dotṛa*.
 33 = *titṛa*.
 34 = *tsōyitṛa*.
 35 = *pāntsāṭṛa*.
 36 = *shēyitṛa*.
 37 = *satatṛa*.
 38 = *arātṛa*.
 39 = *kunatōji*.
 40 = *tsataji*.
 41 = *akatōji*, or *akatōj*.
 42 = *dōitōji*, *dōitōj*.
 43 = *titōji*, *titōj*.
 44 = *tsōitōji*, *tsōitōj*.
 45 = *pāntsātōji*.
 46 = *shēitōji*.
 47 = *satatōji*.
 48 = *arātōji*.
 49 = *kunawanza*.
 50 = *pantsa*.

51 = *akawanza*, or *akwanz*.
 52 = *duwanza*, or *duwanz*.
 53 = *trēwanza*, or *trēwanz*.
 54 = *tsuwanza*, or *tsuwanz*.
 55 = *pāntsawanza*, or *pānts-*
 wanz.
 56 = *shiwanza* or *shiwanz*.
 57 = *satawanza*, or *satwanz*.
 58 = *arawanza*, or *awanz*.
 59 = *kunahōth*.
 60 = *sheth*.
 61 = *akahōth*.
 62 = *duhōth*.
 63 = *trēhōth*.
 64 = *tsuhōth*.
 65 = *pāntsahōth*.
 66 = *shihōth*.
 67 = *satahōth*.
 68 = *arahōth*.
 69 = *kunāsatat*.
 70 = *satat*.
 71 = *akāsatat*.
 72 = *dusatat*.
 73 = *trēsatat*.
 74 = *tsusatat*.
 75 = *pantsasatat*.
 76 = *shisatat*.
 77 = *satasatat*.
 78 = *arāsatat*.
 79 = *kunāshīth*.
 80 = *shīth*.
 81 = *akāshīth*.
 82 = *dushīth*, *dōishīth*.
 83 = *trishīth*.

84 = <i>tsushīth</i> .	96 = <i>shinamat</i> , or <i>shinam</i> .
85 = <i>pāntsashīth</i> .	97 = <i>satānamat</i> , or <i>satnam</i> .
86 = <i>shishīth</i> .	98 = <i>arānamat</i> , or <i>arnam</i> .
87 = <i>satashīth</i> .	99 = <i>namānamat</i> , or <i>namanam</i> , or <i>namānum</i> .
88 = <i>arashīth</i> .	100 = <i>hat</i> , or <i>hath</i> .
89 = <i>kunānamat</i> .	101 = <i>ak hath tā ak</i> .
90 = <i>namat</i> .	102 = <i>ak hath tā zā</i> .
91 = <i>akānamat</i> , or <i>aknum</i> .	1000 = <i>sās</i> .
92 = <i>dunamat</i> , or <i>dunam</i> .	100,000 = <i>lach</i> .
93 = <i>trānamat</i> , <i>trenamat</i> , or <i>trēnam</i> .	10,000,000 = <i>kror</i> , or <i>karor</i> .
94 = <i>tsunamat</i> , or <i>tsunam</i> .	100,000,000 = <i>abad</i> .
95 = <i>pantśānamat</i> , or <i>pan-</i> <i>tsnam</i> .	100,000,000,000 = <i>kharab</i> , or innumerable.

146. In counting, Kashmīrīs always call one *barakat*; this is to bring good luck.

147. *Ak* is declined like a masculine noun of the second declension, but the fem. *aḥ* like a feminine noun of the third declension. All other numbers follow the plural of the first declension. *Akoi*, or *akui*, etc., is intensive, meaning “only one.”

148. There are two words used to express indefiniteness—*mara* and *khand*, meaning “about;” the former used with numbers, and the latter with weights and measures; as, *pandak mara mahiniu*, about fifteen men; *namat mara gurī*, about ninety horses; *khār khand*, about a khār (khār, or *kharwār*, is an ass-load); *trak khand*, about a trak (about sixteen traks make a *kharwār*, and a trak contains about five seers).

149. Indefiniteness can also be expressed by using two numbers together without any conjunction; thus, *tsor pānts*, four or five; *hat zā hat*, one or two hundred.

150.

2. ORDINALS.

First,	<i>godanyuk</i>	(masc.),	<i>godanyich</i>	(fem.).
Second,	<i>doyum</i>	„	<i>doyim</i>	„
Third,	<i>treyum</i>	„	<i>treyim</i>	„
Fourth,	<i>tsoryum</i>	„	<i>tsoryim</i>	„
Fifth,	<i>pāntsyum</i>	„	<i>pāntsyim</i>	„
Sixth,	<i>sheyum</i>	„	<i>sheyim</i>	„
Seventh,	<i>satyum</i>	„	<i>satim</i> , or <i>satyim</i>	(fem.)
Eighth,	<i>öthyum</i>	„	<i>öthim</i> , or <i>öthyim</i>	„
Ninth,	<i>nauyum</i>	„	<i>navim</i> , or <i>nauyim</i>	„
Tenth,	<i>dahyum</i>	„	<i>dahim</i> , or <i>dahyim</i>	„

In this way all other ordinals are regularly formed from the cardinals.

3. AGGREGATE OR COLLECTIVE NUMBERS.

151. In speaking of separate numbers, slightly modified forms are used ; as—

<i>Za akⁱ</i> , two ones.	<i>Trèh shaka</i> , three sixes.
<i>Za trāṇa</i> , two threes.	<i>Trèh öthⁱ</i> , three eights.
<i>Trèh tsāk</i> , three fours.	<i>Ak nau</i> or <i>nam</i> , one nine.
<i>Ak pōnz</i> , one five.	<i>Za dāhⁱ</i> , two tens.
<i>Trèh pañzⁱ</i> , three fives.	<i>Kuri</i> , a score, twenty.
<i>Ak shak</i> , one six.	

152. The word *-bod* (masc. sing.), *-baḍ* (fem. sing.), *-baḍⁱ* (masc. plu.), *-böṇa* (fem. plu.), is added to *hat*, *sās*, *lach*, *karor*, etc. ; as, *hataḇaḍⁱ*, hundreds ; *sāsaḇaḍⁱ*, thousands ; *lachaḇaḍⁱ*, lakhs ; *karoraḇaḍⁱ*, krors.

153. Distributives are formed by repeating the number without any conjunction between them ; as, *ak ak*, one by one ; *ṇa ṇa*, two by two, by twos ; *tsor tsor*, by fours, etc.

154. Proportional numbers are formed by adding *-guṇ* to

the cardinals, the first four undergoing a slight change : thus—

<i>Ogun</i>	(masc)	<i>ogan</i>	(fem.),	onefold.
<i>Dogun</i>	„	<i>dogan</i>	„	twofold.
<i>Trègun</i>	„	<i>trègan</i>	„	threefold.
<i>Tsogun</i>	„	<i>tsogan</i>	„	fourfold.
<i>Pantsgun</i>	„	<i>pantsgan</i>	„	fifefold.
<i>Shègun</i>	„	<i>shègan</i>	„	sixfold, etc

155. Time, or turn, is expressed by annexing *-lati* or *-phiri* to the cardinals when the number of times is to be indicated, and to the ordinals when any particular turn or time is meant ; as, *aki lati*, or *aki phiri*, one time, or turn ; *tsori lati*, or *tsori phiri*, four times, or turns ; *doyimi lati*, or *doyimi phiri*, the second time, or turn, etc.

156. 4. FRACTIONAL NUMBERS.

$\frac{1}{2}$ = *od* (masc. sing.), *ad* (fem. sing.), *adi* (masc. plu.), *aji* (fem. plu.), one-half.

$\frac{1}{4}$ = *tsorim hissa* or *pau*, one quarter.

$\frac{3}{4}$ = *dun* (masc. sing.), *dən* (fem. sing.), one quarter less (than one)—three quarters.

$1\frac{1}{4}$ = *swād*, one and a quarter.

$1\frac{1}{2}$ = *dòd* (masc. sing.), *dəd* (fem. sing.), etc., one and a half.

$1\frac{3}{4}$ = *dun zə*, a quarter less than two—one and three quarters.

$2\frac{1}{4}$ = *swād zə*, two and a quarter.

$2\frac{1}{2}$ = *dāi*, or *sāda zə*, two and a half.

$3\frac{1}{2}$ = *sāda trè*, three and a half.

75 = *dun hat*, a quarter less than a hundred—seventy-five.

125 = *swād hat*, one and a quarter hundreds—a hundred and twenty-five.

150 = *dòd hàt*, one and a half hundred—a hundred and fifty.

175 = *dun za hat*, a quarter less than two hundreds—a hundred and seventy-five.

250 = *dāi hat*, two and a half hundreds—two hundred and fifty.

5. DIVISIONS OF TIME.

157.

(1) *Days of the Week.*

ENGLISH.	KASHMĪRĪ.	SANSKRIT.	HINDĪ.
<i>Sunday</i>	Ātwār	Kavivāra	Itwār
<i>Monday</i>	Tsandawār	Somavāra	Somwār
<i>Tuesday</i>	Bomwār	Mangalavāra	Mangal
<i>Wednesday</i>	Bodhwār	Budhavāra	Budh
<i>Thursday</i>	Braswār	Vṛihaspativāra	Biphai
<i>Friday</i>	Jum'a, or Shukarwār	Śukravāra	Suk
<i>Saturday</i>	Batawār	Śanivāra	Sanīchar

158. A whole day and night of twenty-four hours is divided into eight parts, or watches; the day into four parts beginning about sunrise, and the night into four parts beginning at sunset; they call these the first or second, etc., watch (*pahar*) of the day, and the first or second, etc., watch (*pahar*) of the night.

159.

(2) *Months of the Year.*

ENGLISH.	KASHMĪRĪ.	HINDĪ.
<i>April-May</i>	Ṽahek	Vaiśākh
<i>May-June</i>	Zèṭh	Jeṭh
<i>June-July</i>	Hārḥ	Āshārḥ
<i>July-August</i>	Shrāwun	Śrāvan
<i>August-September</i>	Bhādirpèṭh	Bhādra

ENGLISH.	KASHMĪRĪ.	HINDĪ.
<i>September–October</i>	Āshid	Āsivin, or Āsin
<i>October–November</i>	Kārttik	Karttik
<i>November–December</i>	Mōnjhor	Āgrahāyan, or Agahan
<i>December–January</i>	Pōh	Paush, or Pūs
<i>January–February</i>	Māgh	Māgh
<i>February–March</i>	Phāgun, or Fāgun	Phāgun
<i>March–April</i>	Tsitār	Chaitra, or Chait

160. The Hindu year is solar, and is divided into twelve parts, or months, beginning with Vāhek, or Vaisākh, about the 11th or 12th of April; but the Muhammadān year is lunar, and is divided into twelve lunar months, beginning with Muharram. As most of the inhabitants of Kashmīr are Muhammadāns, and they must know the Muhammadān days of the week and months of the year in order to keep their feasts and fasts, the Arabic names of the months, and the Hindustānī and Persian names of the days of the week, which are often used in Kashmīr, are subjoined—

(3) *Days of the Week.*

ENGLISH.	HINDUSTĀNĪ.	PERSIAN.
<i>Sunday</i>	Itwār	Yakshamba
<i>Monday</i>	Somwār, or Pīr	Doshamba
<i>Tuesday</i>	Mangal	Sishamba
<i>Wednesday</i>	Budh	Chārshamba
<i>Thursday</i>	Jum'a rāt	Panjshamba
<i>Friday</i>	Jum'a	Ādīna, or Jum'a
<i>Saturday</i>	Sanīchar	Shan, or Hafta

(4) *Arabic Lunar Months.*

1. Muharram, 30 days.
2. Šafar, 29 days.
3. Rabī-ul-awwal, 30 days.
4. Rabī' uṣ-ṣāni, *or* Rabī'-ul-ākhir, 30 days.
5. Jumād-al-awwal, 30 days.
6. Jumād-aṣ-ṣāni, *or* Jumād-al-ākhir, 29 days.
7. Rajab, 30 days.
8. Sha'bān, 29 days.
9. Ramazān, 30 days.
10. Shawwāl, 29 days.
11. Zī, l Qa'da, *or* Zī Qa'da, 30 days.
12. Zī, l Hījja, *or* Zī Hījja, 29 days.

(5) *Ages and Eras.*

161. The Hindus generally believe in four great periods, or ages, the three first of which are past, so that we are now living in the fourth, or last.

- | | | |
|-------------------------|-----------|--------|
| 1. Satyayug, comprising | 1,728,000 | years. |
| 2. Treta, | 1,296,000 | „ |
| 3. Dwāpar, | 864,000 | „ |
| 4. Kaliyug, | 432,000 | „ |

162. The Kaliyug is said to have commenced B.C. 3102. At its close, some 427,000 years hence, after a general deterioration, there is to be a universal destruction.

163. The era Samvat is also in common use amongst Hindus, and dates from B.C. 57.

164. The era in universal use amongst Musalmāns is the Hijra, the date of Muhammad's flight from Mecca to Medīna, A.D. 622. As the Muhammadān year consists of twelve

lunations amounting to little more than 354 days, their New Year's Day will consequently happen every year about eleven days earlier than in the preceding year.*

CHAPTER VIII.

DERIVATION OF WORDS.

165. It has been stated that, taking a hundred ordinary Kashmīrī words, they will be found to be derived from the following languages, in about the following proportions :—

Derived from Sanskrit	..	..	..	25
„ „ Persian	..	..	..	40
„ „ Hindustānī	..	..	..	15
„ „ Arabic	..	..	..	10
„ „ Tibetān, Turkī, and others				10
				<hr/> 100

These figures were most probably supplied by Muham-madāns, who would, of course, use more Persian and less Sanskrit words than the Hindus.

166. Some pundits in Kashmīr, after considerable reflection and consultation with their friends, gave me the following proportions :—

Words derived from Sanskrit and Prakrit	..	35
„ „ „ Urdu, Hindī, and Punjābī	20	
„ „ „ Persian	..	25
„ „ „ Arabic	..	10
„ „ „ Ladākī, Turkī, and others	10	
		<hr/> 100

* There are two simple rules for finding what year A.D. (Christian) corresponds with any year A.H. (Muhammadān).

$$\text{Rule 1.} \quad \text{A.H.} - \frac{\text{A.H.} \times 3}{100} + 621.54 = \text{A.D.}$$

Rule 2. $(\text{A.H.} \times .97) + 621.54 = \text{A.D.}$ This is more accurate than the other.

1. PREFIXES.

167. Some of the most common prefixes in use in Kashmīrī are—

A-, *an-*, not; as, *pōz*, true, *apōz*, not true, untrue; *pōzior*, truthful, *apōzior*, untruthful; *dur*, strong, *adur*, not strong, weak; *hohurmut*, a married man, *anhohur*, a bachelor; *herishmats*, a married woman, *anharish*, a virgin.

Bad-, bad, evil; as, *dua*, a prayer, *baddua*, a curse; *nām*, a name, *badnām*, a bad name, infamous; *hāl*, condition, *badhāl*, bad condition.

Be-, without, not; as, *tamīz*, conscience, discrimination, *be-tamīz*, without conscience or discrimination; *hosh*, sense, feeling, *behosh*, without sense, senseless; so *beṣabar*, impatient; *beaql* (*beqal*), without understanding.

Ghair- (*gair-*), not, different, without, foreign; as, *hāzīr*, present, *ghairhāzīr*, not present, absent; *mumkin*, possible, *ghairmumkin*, impossible; *wājib*, right, just, *ghair-wājib*, unjust, wrong.

Kam-, deficient, little; as, *bakht*, fortune, luck, *kambakht*, unfortunate; *fahm*, understanding, *kamfahm*, of little understanding.

Kō-, depreciation, disparagement; as, *karm*, an action, *kōkarm*, a bad action; *zāt*, nature, disposition, *kōzāt*, of bad nature or disposition; *dōh*, a day, *kōdōh*, an unlucky day; *nechu*, a child, *kōnechu*, a bad child.

Lā-, not; as, *chāra*, help, *lāchār*, helpless, *lāchārī*, helplessness.

Nā-, not; as, *khush* (*khōsh*) happy, *nākhush*, unhappy.

Ne-, *ner-*, *nīr-*, without, not; as, *nebagor*, cooked without oil or ghee; *mal*, dirt, *nermal*, clean, clear; *āsh*, hope, *nerāsh*, hopeless; *dān*, riches, *nerdān*, poor; *dush*, a fault, *nir-dush*, faultless.

, back, implies defect; as, *ādhīn*, humble, *parādhīn*, dependence.

Par-, or *wōpar-*, other, different, foreign, strange; as, *des*, a country, *pardes*, a foreign country; *lok*, a world, *parilok*, the next world; *dīn*, religion, *pardīn*, a foreign religion; *mahiniu*, a man, *paramahiniu*, a stranger, *wōparamahiniu*, also a stranger.

2. AFFIXES.

(1) *Derivative Nouns.*

168. (a) *Nouns of Agency and Possession.*

- āl*; as, *har*, a fight, *haral*, a fighter; *lat*, a kick, *latal*, a kicker; *yad*, belly, *yīdal*, a glutton.
- bān*, -*bāṇa*, -*wān*; as, *bāg* (*bāgh*), a garden, *bāgbān*, a gardener, or *bāgwān*; *khwar*, a foot, *khwarābāṇa*, a shoe; *batā*, food, *khēṇa*, eating, *bataḥbāṇa*, or *khēṇābāṇa*, a plate.
- band*; as, *n'al*, a horse-shoe, *n'alband*, a farrier, or shoeing-smith.
- bāz*; as, *kotar*, a pigeon, *kotarbāz*, one who trains pigeons.
- chī*; as, *mash'al*, a torch, *mash'ālchī*, a torch-bearer.
- dāṇa*; as, *kalam*, a pen, *kalamdāṇa*, that which contains pens; *tāp*, sunshine, *tapādāṇa*, that which keeps off the sunshine, an umbrella.
- dār*; as, *zamīn*, land, *zamīndār*, one who tills or owns land.
- gār*; as, *gunāh*, sin, *gunāhgār*, a sinner.
- kār*; as, *bad*, bad, *badkār*, an evil-doer.
- lad*; as, *miṇḍ*, leprosy, *meṇḍilad*, a leper; *hetar*, a skin-disease, *hētarilad*, one afflicted with *hetar*; *wōpas*, hunger, starvation, *wōpaslad*, one who is starving.
- sāz*; as, *jāl*, a net, snare, *jālsāz*, a deceiver.
- ūr*, or -*gūr*; as, *ṣōn*, gold, *ṣōnūr*, a goldsmith; *tsōm*, leather, *tsōmūr*, a shoemaker; *jild*, a cover or binding of a book, *jildagur*, a bookbinder.

-wār ; as, *ummed*, hope, *ummedwār*, one who hopes, candidate.

-wol, or -wun, added to any verb ; as, *parun*, to read, *paranwol* or *parawun*, a reader, one about to read.

169. (b) *Nouns denoting Place.*

-ābād ; as, *Islāmābād*, the place or town of Islām ; *Shāhābād*, or *Shāhbād*, the place of a king.

-bal ; as, *Hazratbal*, the place of Hazrat, or his Highness ; *Yārābal*, the place of a friend, a landing-place, or ghāt.

-nagār ; as, *Srinagar*, the place or city of Sri (the sun) ; *Rāmnagar*, the city of Rām (Rāma).

-pur ; as, *Nawāpur*, the place of boats ; *Rambīr Singhpur*, the place or town of Rambir Singh.

-wanī ; as, *Kulīwanī*, the place of trees.

-zār ; as, *Poshizār*, the place of flowers ; *Kāndizār*, the place of thorns.

170. (c) *Abstract Nouns.*

-ar ; as, *tiôt*, bitter, *techar*, bitterness ; *thòd*, high, *thazar*, height ; *tsòt*, short, *tsòchar*, shortness.

-chār ; as, *lòkut*, little, *lòkutchār*, littleness.

-chī ; as, *bòch*, hungry, *bòchī*, hunger.

-er ; as, *mòdur*, sweet, *mòdrer*, sweetness ; *hòndur*, cold, *hòndrer*, coldness.

-gī ; as, *shur*, a child, *shurīgī*, childishness ; *tāza*, fresh, *tāzagī*, freshness.

-ī ; as, *garm*, hot, *garmī*, heat ; *kam*, little, *kamī*, deficiency.

-il ; as *shur*, a child, *shuril*, childishness.

171. (d) *Diminutive Nouns.*

-hun, -han, are often added to nouns to express diminution or endearment ; as, *nechu*, a boy, *nechiuhun*, a little boy ;

kur, a girl, *korihan*, a little girl; *lur*, a staff, *lorihan*, a stick, or small staff; *tsòt*, bread, a loaf, *tsòchihan*, a little loaf.

172. (2) *Derivative Adjectives.*

-*āwar* ; as, *zor*, strength, *zorāwar*, strong.

-*dār* ; as, *wafa*, fidelity, *wafadār*, faithful.

-*gīn* ; as, *gam* (*gham*), sorrow, *gamgīn*, sorrowful.

-*gīr* ; as, *dīl*, heart, *dīlgīr*, grieved.

-*hòt* ; as, *tresh*, thirst, *treshihòt*, thirsty ; *bòchi*, hunger, *bòchihòt*, hungry.

-*mand* ; as, *doulat*, wealth, *doulatmand*, wealthy.

-*nāk* ; as, *haul*, terror, *haulnāk*, terrible.

-*waröi* ; as, *gāsh*, light, *gāshivaröi*, without light, blind ; *ath*, a hand, *athavaröi*, without hands.

(3) *Derivative Verbs.*

173. (a) *From Adjectives.*

Bòd, great ; *bòdun*, to be great.

Hòkh, dry ; *hòkhun*, to be dry ; *hòkhanāwun*, to make dry.

Nau, new ; *nāwun*, to be new.

Niuk, thin ; *nyikun*, to be thin.

Sind, straight ; *sidun*, to be straight.

Thòd, large, tall ; *thadun*, to be tall.

Tiòt, bitter ; *tètun*, to be bitter.

Tsòk, sour ; *tsòkun*, to be sour.

Ziut, long ; *zetun*, to be long.

174. (b) *From Nouns.*

Dag, a blow ; *dagun*, to strike.

Dor, a course, racecourse ; *dorun*, to run.

Gand, a knot ; *gandun*, to tie, bind.

Hār, defeat ; *hārun*, to lose.

Lār, flight; *lārun*, to flee, to run after.

Mār, murder; *mārun*, to kill.

Mandach, shame; *mandachun*, to be ashamed.

Sher, arrangement, head; *sherun*, to accomplish, set in order.

Tār, side, bank; *tārun*, to take to the side, ferry.

Tol, a weight; *tolun*, to weigh.

Wāt, a seam; *wātun*, to join.

Yār, a friend; *yārun*, to be friendly.

3. COMPOUND WORDS.

These are principally formed by joining together two nouns or a noun and an adjective.

175.

(1) *Two Nouns.*

Athapanji, a glove; from *ath*, a hand, and *panji*, the fingers.

Dōdashur, an infant; from *dōd*, milk, and *shur*, a child.

Dun-dach, walnut grape, a particular kind of grape; from *dun*, a walnut, and *dach*, a grape.

Gāda-shikār, fishing; from *gād*, a fish, and *shikār*, hunting.

Gantbror, a kite (paper); from *gant*, a kite (bird), and *bror*, a cat.

Gogajihāk, turnip-tops; from *gogaj*, a turnip, and *hāk*, green vegetables.

Huniwushuk, tares; from *hun*, a dog, and *wushuk*, barley.

Indarmōhal, the long beam by which the Kashmīrīs pound rice by standing on it at one end, and working it up and down; from *indar*, a wheel, and *mōhal*, a pestle.

Kanas-dod, ear-ache; from *kan*, the ear, and *dod*, pain.

Kanṇwōj, an ear-ring; from *kan*, the ear, and *wōj*, a ring.

Kandarwān, a baker's shop; from *kandur*, a baker, and *wān*, a shop; so *puzwān*, a butcher's shop, and *rangarwān*, a dyer's shop; from *puz*, a butcher, and *rangur*, a dyer.

Kaṭamāz, mutton; from *kaṭ*, a sheep, and *māz*, flesh.

Kāwa-dach, a black kind of grape; from *kāwa*, a crow, and *dach*, a grape.

Latitāruk, a comet; from *lat*, a tail, and *tāruk*, a star.

Mētsihānz, a boatman who sells earth; from *mēts*, earth, and *hānz*, a boatman; so *dungahānz*, a boatman of a *dunga*; *bahatsahānz*, a boatman of a *bahats*; *dembahānz*, a boatman who sells the vegetables that grow on the small islands called Demb; *ziñihānz*, a boatman who sells *ziun* (fire-wood).

Mol-möj, parents; literally, "father, mother."

Nathwöj, a nose-ring; from *natk*, nose, and *wöz*, a ring.

Rātākrol, a bat; from *rāt*, night, and *kröl*, an insect.

Rātamoqhal, an owl; from *rāt*, and *moqhal*.

Rudawonⁱ, rain-water; from *rud*, rain, and *wonⁱ*, water; so *krariconⁱ*, well-water; *vèthawonⁱ*, river-water.

Tsunt-kul, an apple tree; from *tsunt*, an apple, and *kul*, a tree; so *bamtsunt-kul*, a quince tree, etc.

Wushukwāt, coarsely ground barley; from *wushuk*, barley, and *wāt*, a seam; so *makaiwāt*, *kanakwāt*, coarsely ground Indian corn and wheat.

Wutsagagur, a flying fox; from *wudun*, to fly, and *gagur*, a rat; so *usgagur*, a flying squirrel.

176. (2) *An Adjective and Noun.*

Anagagur, a musk-rat; from *on*, blind, and *gagur*, a rat.

Chatsakol, the name of a small river near Srinagar; from *chiöt*, white, and *köl*, a stream.

Kataköl, a winter stream, dry in the hot weather; from *kata*, false, unreal, and *köl*, a stream.

Tètarenq, a particular kind of grass; from *tiöt*, bitter, and *rien*, grass.

Tsokaladur, the name of an edible root; from *tsök*, sour, and *ladur*, a root.

Tsòk-bamtsunt, sour-quince, the name of a particular kind of quince; so *mòdur-bamtsunt*, sweet-quince; *tetha-tsera*, a particular kind of apricot (bitter); *tsoka-tsera*, ditto (sour); *modur-tsunt*, a particular kind of apple (sweet); *tsoka-tsunt*, ditto (sour); *modur-tsunun*, a particular kind of peach (sweet); *tiòt-tsunun*, ditto (bitter); *tsoka-tānj*, a particular kind of pear (sour); *modar-tānj*, ditto (sweet).

177. Muhammadāns often use pure Persian or Arabic compounds; as, *āmad-o-raft*, intercourse; *dīda-o-dānista*, intentionally, deliberately; *jahān-panāh*, your Majesty; *guft-o-shanud*, or *guft-o-gu*, conversation; *āb-i-haiyāt*, water of life; *āb-o-hawā*, climate, etc.

CHAPTER IX.

SYNTAX.

178. SYNTAX ("arranging together") treats of the arrangement of words in a sentence. Every sentence necessarily consists of two parts—a *subject*, that of which something is affirmed or denied; and a *predicate*, that which is affirmed or denied of the subject.

179. The subject must be a noun, with or without qualifying words, or the equivalent of a noun; an infinitive verb; a phrase; or a sentence. The predicate must be a verb, with or without qualifying words or phrases.

1. ORDER OF WORDS IN A SENTENCE.

180. The general rule observed in the arrangement of words in a simple sentence in Kashmīrī is the same as in English: *Nār chhu garm*, Fire is hot; *Kul chhu thòd*, The tree is high; *Mahniv chhu rut*, The man is good; *Mahniv sund lokut*

nechu chhu parān, 'The man's little son is reading; *Pādshāh-sanz bōhōdur* (*bahādur*) *lashkar chhē hāzīr*, 'The king's brave army is present; *Mahnīu chhu lāyān guris*, or *Mahnīu chhu guris lāyān*, 'The man is beating the horse; *Bōḍ mahniū chhu lokatis nechivis*, or *Bōḍ mahniū chhu lokatis nechivis lāyān*, 'The (or, a) big man beats (or, is beating) the little son.

181. From the above examples it will be seen that a noun in the genitive case usually precedes its governing noun, and an adjective the substantive that it qualifies.

2. SUBSTITUTES FOR THE ARTICLE.

182. There are no words in the Kashmīrī language exactly answering to the articles "a," "an," and "the;" the word *posh*, flower, may mean "a flower" or "the flower."

183. To imply indefiniteness we may use (1) the simple noun; (2) the noun with the affix *-ā*; (3) or we may use *ak* or *akā*, one, or *kāṇh* or *kēṇh*, some, before the noun; as. *nechu*, boy, or, a boy; *mahnivā*, a man, any man; *kāṇh mahniū*, some man; *Mezas pēth chhē kitābā*, 'There is some book on the table.

184. When definiteness is required, the English definite article may be represented by the demonstrative pronouns; as, *yih mahniū*, this man; *luh mahniū*, that man; *hōh zanāṇṇ*, that woman; *suh gur*, that horse; *sōh kitāb*, that book; *Suh mahniū chhu nākārā tṛ kharāb*, 'That man is worthless and bad.

3. NOUNS.

Concord of one Substantive with another.

185. When one substantive is placed in juxtaposition with another, or with a personal pronoun, for the purpose of explaining or describing it, then it is put by apposition in the same number, gender, and case; as, *Māhārāj sāhib*, *Kāshūrī*

hund hākīm, chhu bīmār, The Māhārāja, the ruler of Kashmīr, is ill.

186. Titles, and most terms signifying the higher professions, when used with proper names, are placed before them; as, *Māhārāj Golāb Singh, Rājā Moti Singh, Qāzi Nasīr-ud-Dīn, Maulavī Nizām-ud-Dīn, Munshi Nur-ud-Dīn, Dīwān Anant Rām, Pundit Rāmjiu*.

187. The word *pundit*, when required, must always be used before any proper name having *-jiu, -bat, -kol, -tiuk, -rām, -dar, -munish*, etc., which describe the caste or family; but if the proper name have no such word affixed to it, then the word *pundit* may be used after it; as, *Prakāsh pundit*.

188. The names of trades and all inferior occupations follow the name of the person; as, *Raḥmān chān*, Raḥmān the carpenter; *Satār hāñz*, Satār the boatman; *Satrām sarrāf*, Satrām the banker; *Rasul khār*, Rasul the blacksmith.

189. In the same way, the word for “city,” “village,” “island,” “sea,” etc., is used after the proper name, meaning “city of,” etc., in English; as, *Amritsar shahr*, the city of Amritsar; *Makahom gām*, the village of Makahom; *Sōna lōnk*, the island of Sōna (gold) in the Dal Lake, near Srinagar.

Case.

(1) Nominative Case.

190. The nominative case is used with intransitive verbs in all tenses, and with transitive verbs in the present, future, and past imperfect tenses; as, *Amritsar chhu ak bōdh shahr*, or *Amritsar chhu bōdh shahrā*, Amritsar is a large city; *Diarwōl chhē zulm karān garīban (ghariban)*, The rich oppress the poor; *Bō dima*, I will give; *Suh os pakān*, He was going; *Suh os wuchān*, He was seeing; *Tim pakī*, They went; *Tsa osuk pōkmut*, Thou hadst gone.

191. When a clause or sentence forms the subject of a verb, it is regarded as its nominative, and the verb will be in the singular number, and in the case of an infinitive with a noun, the verb will agree with it in gender also; as, *Kēṇh hechun prath doḥa chhu zarur*, It is necessary to learn something every day; *Kōm karanī chhē insānas kits jān!* How good is it for man to work!

192. The verbs *āsun*, to be; *sapanun*, to become; *banun*, to be made or become, etc., take the nominative case after them; as, *Suh chhu mahniū*, He is a man; *Tamis mahniū sund dil chhu sapanmut kaṇī*, That man's heart has become stone; *Nechu bani mahniū*, The son will become a man; *Deg chhē teg* (proverb), The pot is a sword.

193. When the same nominative is common to two or more verbs, it is expressed before the first only; as, *Suh chhou khēwān, chēwān, ta shongān*, He eats, drinks, and sleeps. If, however, emphasis is required, the noun or its representative pronoun may be expressed before each verb; as, *Sāhib chhou hospitāl gatshān, ta suhī* (or *sāhib*) *chhu bīmāran hinz khismat karān*, The sahib goes to the hospital, and he (also) attends to the sick.

(2) Accusative Case.

194. No noun has any particular form for the accusative in Kashmīrī; it is the same as the nominative, but comes after the verb, as in English, whilst the nominative comes before the verb. A pronominal affix is also generally added to the verb to indicate the accusative; as, *Suh māri mahniū*, He will beat the man; *Mahniū māri suh*, The man will beat him. With the affix: *Suh mārin mahniū*, He will beat him, the man; *Mahniū mārin suh*, The man will beat him (he or it). In this example, as both the nominative and the accusative are third person singular, the accusative is only known by its position after the transitive verb. But when the

nominative and the accusative are not of the same person and number, the verb will always agree with its nominative and the pronominal affix with the accusative, and as the pronominal affixes are very generally used, there are thus generally two accusatives; as, *Bo m̄ara mahniu*, I will beat, or kill, the man; but better with the pronominal affix, *Bō m̄oran mahniu*, I will beat him, the man; so, *Bō m̄arak mahniv*, I will beat them, the men.

195. *Present tense.* *Bō chhus m̄ārān mahniu*, I am beating the man; or better with the pronominal affix, *Bō chhusan m̄ārān mahniu*, I am beating him, the man.

196. *Past tense.* After the past tense (not imperfect) of a transitive verb the accusative always agrees with the verb in number and gender; as, *Mēh mor hāput*, I killed a he-bear; *Mēh m̄ari hāpatsa*, I killed she-bears; *Gur̄au mor hāput*, The horses killed a he-bear; *Tīmau os mormut tsur*, They had killed a thief.

(3) *Genitive Case.*

197. The genitive affixes, *-sund*, *-hund*, *-uk*, *-un*, and *-uv*, are all inflected and agree with the noun possessed in number and gender.

198. When the same noun governs two other nouns joined by the conjunction *tā*, in the genitive case, the sign of the genitive is only placed after the second, though both nouns are inflected; as, *Bud̄ien tā lokat̄ien hanz khidmat gatshi na karani*, It is not proper to take (literally, to do) the service of the old and young.

199. When a noun in the genitive case governs another in the genitive, then the sign of the genitive in the first noun is inflected; as, *tsurasandis nechiviānz kur*, the daughter of the son of the thief; *mahnivsandis gurisānz lākam*, the bridle of the horse of the man (of the man's horse); *meziki takhtuk rang*, the colour of the wood of the table; *mezichi*

kitābihund jild, the cover of the book of the table; *Panani garuk hāk-wāk chhuī beyisandis pulāwas barābar*, The vegetable of thine own house is to thee equal to the pulau of another (person).

200. But when two nouns come together, both in the genitive case, with *sund* or *hund*, the one noun governing the other, the inflected sign of the genitive of the first noun is generally omitted, leaving the second noun with its inflected genitive sign; thus, instead of *tsurasandis nechirsanz kur*, we have *tsura nechirsanz kur*, the thief's son's daughter; so *sāhiba naukaranhund asbāb*, instead of *sāhibanhand'en naukaranhund asbāb*, the things of the sahib's servants. The sign of the genitive is sometimes omitted; as, *chhāna kīj*, for *chhānasanz kīj*, the carpenter's wooden peg; *hunīs athi aut māndanāwun*, to knead flour with a dog's paw (proverb).

201. But when the governing word has *-uk* or *-ki*, the *-ki* of the preceding genitive is not omitted; as, *garki* (or *gharki*) *diwāruk chunā*, the lime of the wall of the house; *garki diwāraki chunaki phaluk rang*, the colour of a piece of the lime of the wall of the house.

202. If the last noun is in the dative case, being governed by a preposition, then the sign of the genitive of the noun immediately preceding it has *s* added to the *-ki*; but if there are more genitives before this, they have the *-ki* only; as, *chunakis phalis pèth*, upon a piece of lime; *garki diwāraki chunakis phalis pèth*, upon a piece of the lime of the wall of the house; so, *sāhibasandi garki diwāraki chunakis phalis pèth*, upon a piece of the lime of the wall of the house of the sāhib.

203. The affix *-uk* is only used with inanimate objects, but there is no restriction as regards the objects possessed. *Yih shhrach sārèñ khèyi tih khèyi gāmach gāw*, The lady of the city will eat this which the cow of the village will eat; *Āmanuk tōt*, a pony of Āman (a village); *Dobisund hun, nā garuk tā nā gāthuk*, The washerman's dog is not of the (does

not belong to) house nor the ghāt; *Hārach gogaj ta Lārach gunas chhi barābar*, A turnip of (the month) Hār and a gunas (snake) of (the district) Lār are equal.

204. The genitive affix *-un* is only used with proper nouns, but the noun possessed may be masculine, feminine, or neuter; as, *Mirza Razāhun gāḍa-āra*, the fish necklace of Mirza Razā; *Musa Khānun kastur*, Musa Khān's blackbird; *Miskīn Shāhun āstān*, the āstān (ziārat, or place of pilgrimage) of Miskīn Shāh. *Hyuh* may also govern the genitive in *-un*; as, *Namrūdun hyuh dam diwān* (proverb), He boasts (literally, gives breath) like Nimrod.

205. Though *-uk* and *-uv* may both be translated by “of,” yet there is a difference in their meanings: *-uk* means “of,” i.e. “in the possession of,” or “for the use of;” *-uv* means “of,” but “made of,” and represents the English termination “-en.” “A box of gold” in English may mean a box full of gold, or a box made of gold, i.e. a golden box. In Kashmīrī the first would be *sōnuk sanduq*, a box of gold, i.e. containing or for the use of gold; but the latter, *sōnuv sanduq*, a box of gold, i.e. a box made of gold—golden. *Tresh chēnuk pōnī*, drinking-water (*pīne ka pāni*); *behanach jāī*, a place for sitting; *khēnuk waqt*, time of eating.

206. Price or value is often put in the genitive case; as, *dahan rupīyan hund thān*, a thān (piece of cloth) of ten rupees (value); *trehan hatan rupīyan hund gur*, a horse of (the value of) three hundred rupees.

207. In the same way, age or time of life; as, *Yih shur chhu satan rētan hund*, This child is seven months old (This child is of seven months).

208. A genitive placed between duplicated nouns has an intensive force; as, *Tamī niov garuk garai*, He took away the house altogether; *Shahruk shahrai gau ābād*, The whole city became peopled.

209. The genitive is used for the object of hope, feeling,

sentiment, etc. *Mē chhē tasandī yinach ummed*, I have hope of his coming; *Suh chhu Kodāyī* (*Khudāyī*) *sund mahabat thawān*, He loves God; *Mēh chhu chon bīm*, I fear him.

210. Ability and worthiness may be sometimes indicated by the genitive; as, *Yih gur chhu nā kumī kāmihund*, This horse is of no use.

211. In definitions and explanations. *Gurun chhu aki kisamaḥ göd*, The gurun is a kind of fish.

212. The genitive is sometimes governed by a noun, not expressed but understood. *Mion boz*, for *Mion hāl boz*, Hear my condition; *Mionⁱ boz*, for *Mionⁱ khaṭ boz*, Hear my word.

213. When anything is represented as belonging to several persons, and their names occur in a series with the conjunction *tā* between the last two only, then the sign of the genitive is only used with the noun before and the noun after the *tā*; as, *Yih garaḥ chhu Mohan Lāl, Rām Chand, Jawāhir Lālun, tā Benī Lālun*, 'This is the house of Mohan Lāl, Rām Chand, Jawāhir Lāl, and Beni Lāl.

(4) Dative Case.

214. The dative case denotes the recipient, and may generally be expressed in English by "to." After active verbs it points out that in which the object of action rests; and after the verbs *āsun*, *sapanun*, etc., it means "belonging to." *Mē diut kalam tas*, I gave a pen to him; *Be-hayāhas sharm (chhu) dur*, To the shameless shame is distant; *Hul kya kari sēdis?* What will the bent (man) do to the straight (one)?

215. The dative is very frequently used to denote "belonging to," both with nouns and pronouns, and also with pronominal affixes to verbs. *Baṭas tsēd, Musalmānas yaḍ, tā Rāfizaas huḍ*, To the Hindu belongs endurance, to the Musalmān (Sunī) stomach, and to the Shī'a lamentation; *Chānīk*

hākas chhu na pāk dinuk hājat, The necessity of cooking is not to your vegetable (It is not necessary to cook your vegetable); *hāpatas ai aut āsihe*, If there were flour to the bear (if the bear had flour); *Dazanas dod* (proverb), Pain belongs to burning; *Khudā chhu thulas zu diwān* (proverb), God gives life to the egg; *Kya chhuī nāw?* What is your name? *Sas chhum basti*. *Salih chhum nāw*, I have pulse in my bag. Salih is my name; *Kāshīrī kahai gara* (proverb), Kashmir has only eleven houses.

216. The dative is constantly used in connection with verbs denoting "giving," "speaking," "appearing," "coming," "happening," "going." *Sāni dohach tsot bakhsh az asi*, Give us this day our daily bread; *Ak mondiladan yit kōr tas sijda ta dōpnas, ai Khudāwand, tsa ai yatshak mē hakak sāf karit*. *Yasu'an dōpun*, A leper having come, worshipped Him, and said to Him, O Lord, if Thou wilt Thou art able to make me clean. Jesus said; *Dapahas ai ābas gatshun, gatshi khushkas; dapahas ai khushkas gatshun, gatshi ābas*, If I were to tell him to go to the water, he will go to the dry land; if I were to tell him to go to the dry land, he will go to the water; *Manani yiyi na panani, ta hahadānas reh?* (proverb), Its own flame (fire) will not come to the manan (small kāngri) and to the hahadān (large fireplace)? i.e. The manan has no fire, then how can it supply fire for the hahadān? *Mēh chhu m'alum*, It is evident to me, i.e. I know; *Tas peyi*, It will happen to him; *Panun panun gara gatshiu*, Go each one to his own house; *Mē pēov shur bīmār*, My child happened to be ill.

217. The dative is sometimes used for price or value; as, *Mē hiut hatas rupīyas gur molī*, I bought a horse for one hundred rupees; *Mē kun gara shithan rupīyan*, I purchased a house for sixty rupees.

218. It is frequently used for time; as, *subhas*, in the morning; *shāmas*, in the evening; *rātas*, at night; *dohas*, by day. *Subhan*, *shāman*, etc., are also used. *Rātas wōninas*

Lail; *paga dōpnas*, “*Sōh kya wātihe Majnunas?*” At night he told him (of) *Lail*; on the morrow he said to him, “What will she be (arrive) to *Majnun?*” *Tamī wōn jawāl dit timan shāman chhiva tōhī wanān zi paga āsi hawa rut tikyazi āsmān chhu wuzul*, *tā subhan chhiva wanān zi az kari wau*, And He answered them, and said, In the evening ye say that to-morrow the air will be fine, because the sky is red, and in the morning ye say that to-day will be rough.

219. The dative is often used where we should use the objective in English; as, *lusamatis lāyun*, to beat a tired (man); *Suh chhu mēh mārān*, He is killing me; *kharas khasit tā buth path kun karit*, having mounted the donkey, and having turned the face backward, i.e. with the face towards the tail; *Mion mol chhu mē mahabat karān*, My father loves me; *Nechu mālīs minnat karān*, The son beseeches his father; *Dachhun atha chhu chhalān khowaris*, *tā khowur atha chhu chhalān dachinis* (proverb), The right hand washes the left, and the left hand washes the right; *Suh chhu timan nād diwān*, He is calling (to) them.

220. The object of any feeling or emotion is often put in the dative; as, *Mē chhu tasund mahabat*, I love him; *Tas chhu mion hasad*, I envy him; *Yim tohi neki karān timan tih kariu tōhī neki*, Do good to those who do good to you.

221. The dative with the verb *āsun*, followed by the infinitive used as a verbal noun, is sometimes used to express duty, propriety, or necessity; as, *Mēh asi gatshun*, I shall have to go; *Tsēh chhuī hechun*, You must learn; *Insānas chhu marun*, Man must die; *Nechivīs chhu parun*, A boy should read.

222. The verbal noun in the dative (gerund) is used to express purpose; as, *Suh chhu kōm karānas taiyār*, He is ready to work; *Bōh chhus prārān gatshanas*, I am expecting to go.

223. The dative is often used for salutations and good wishes; as, *Tōhih āsinara salāmati*, Peace (and safety) be to

you ; *Timan āsin umr-darāz*, Long life be to them ; *Tòhⁱ kariu pānawānⁱ ak akis salām*, You amongst yourselves salute each other (one the other).

(5) *Case of the Agent.*

224. The case of the agent is only used with transitive verbs in the past tenses (not the imperfect), and generally where *ne* would be used in Hindustānī; the verb, or verb and past participle, then agree with the (what would be in English) objective in gender and number.

Thus from the transitive verb *mārun*, to kill or beat, we have the past indef. tense *mor*, and the past part. *mormut*; and these must agree with the object killed in gender and number; and in the past perfect tense, where the verb *āsun* is used with the participle, both the verb and participle must agree in gender and number with the object killed; and in the same way with the pluperfect tense.

Examples—

Tsuran mor hāput, A thief killed a he-bear; literally, A he-bear (was) killed by a thief.

Tsuran mör hāpats, A thief killed a she-bear; literally, A she-bear (was) killed by a thief.

Tsuran mörⁱ hāpatⁱ, A thief killed he-bears: literally, He-bears (were) killed by a thief.

Tsuran mārⁱ hāpatsa, A thief killed she-bears; literally, She-bears (were) killed by a thief.

So with the past perfect tense—

Tsuran chhu mormut hāput, A thief has killed a he-bear; literally, A he-bear was killed by a thief.

Tsuran chhè mormats hāpats, A thief has killed a she-bear; literally, A she-bear was killed by a thief.

Tsuran chhⁱ mörⁱmatⁱ hāpatⁱ, A thief has killed he-bears: literally, He-bears were killed by a thief.

Tsuran chhè mārīmatsa hapatsa, A thief has killed she-bears ; literally, She-bears were killed by a thief.

So with the past pluperfect—

Tsuran māriov (or *māreyov*) *hāput*, A thief had killed a he-bear ; literally, A he-bear had been killed by a thief.

Tsuran mārey hāpats, A thief had killed a she-bear ; literally, A she-bear had been killed by a thief.

Tsuran mārey hāpatī, A thief had killed he-bears ; literally, He-bears had been killed by a thief.

Tsuran māreyī hāpatsa, A thief had killed she-bears ; literally, She-bears had been killed by a thief.

Tsuran os mormut hāput, A thief had killed a he-bear, etc.

Tsuran ös mörmats hāpats, A thief had killed a she-bear, etc.

Tsuran ösī mörīmatī hāpatī, A thief had killed he-bears, etc.

Tsuran āsa mārīmatsa hāpatsa, A thief had killed she-bears, etc.

225. A peculiarity to be remembered with respect to the personal pronouns in the agentive case is that the second person singular always has the pronominal affix *-t* added to the verb, and the second person plural *-ra* ; the other personal pronouns may have their proper affixes added to the verb or not ; they are generally added. We can say, *tamī mor hāput*, or *tamī morun hāput* ; but we cannot say, *tse mor hāput* ; it must be *tsē morut hāput* ; so *tōhī chhuva mormut hāput*, and not *tōhī chhu mormut hāput*.

226. In Hindustānī the verb *bolnā* does not take *-ne* with the agent, but with *dapun* and *wanun* the agentive case must be used ; as, *bāp bola*, the father said ; *main bola kun*, I have said ; but in Kashmīrī, *mālī dōp*, or *mālī wōn* ; *mēh chhu dōpmut*, *mēh chhu wōnmut*.

227. The agent may sometimes come after the verb, but there cannot well be any mistake made in recognizing it

with its own inflection. *Shur niōv pāzan, ta shistar khēyov gagaran* (proverb), The hawk took the child, and the rat ate the iron.

228. The agentive case, however, generally precedes the verb; as, *Bujī labiōv kujī tal tsunt; ada gayi phōt hēt*, An old (woman) had found an apple under a tree, then she went (there) with a basket (having taken a basket).

229. It should be noticed that in the first declension the agentive case singular and the dative plural are the same, but they can be easily recognized by the context; as, *Tsuran mor hāput*, A thief killed a bear; *Tsuran chhu hāput*, The thieves have a bear.

(6) Locative Case.

230. The locative case denotes situation, the place in which or at which something is or is done; its form is the same as that of the dative, but it is accompanied by a preposition expressed or understood. The most common of such prepositions are *manz*, *manzbāg*, within, in the middle; *andar*, in; *nish*, beside, near; *pēth*, upon. *Shahras manz chhu lukh rozān*, People live in the city; *Bāgas (bāghas) manzbāg chhu kul*, There is a tree in the middle of the garden; *Mezas pēth chhu kalam*, There is a pen on the table; *Mēh nish chhu gur*, A horse is beside me; *nakha*, close to.

231. The preposition *nish* with a noun is sometimes used to denote possession; as, *Tōhi nish chhuā kalam?* Have you a pen? *Yemis mahnivis nish chhi gur?* This man has horses; *Tōhi nish chhuā mion wunth kinā tasund gur?* Have you my camel or his horse?

(7) Ablative Case.

232. Motion from a place, or the source from which anything proceeds, is denoted by the ablative case, which is generally governed by the above prepositions with *-a* or *-ī*

added to them; thus, *manṣa*, from within; *andara*, from under or amongst; *nishī*, from beside; *petha*, from upon. *Katī petha āk?* Where hast thou come from? *Gāma petha*, From the village; *Bō ās Dīwān Sāhibas nishī*, I came from the Dīwān Sāhib; *Yih nechū chhu yiwān bāga andara*, This lad is coming out of the garden; *Sāravōi jānwarau andara* (or *manṣa*) *chhu hōst bōd*, The elephant is the largest of (from amongst) all animals; *Dōḍa nishī chhē thanī nerān*, Butter comes from milk; *Gurī nishī chhu gatshān paida bachi*, A colt is born from a mare.

233. The preposition is not always expressed. *Bōh ās shahra*, I came from the city; *Kāgaz chhu banān zach'au*, Paper is made from rags; *Dai ai diyī ta bara nyāsai* (proverb), If (God will give, He will give to thee (cause thee to take) at the door.

234. The manner in which, and the means or instrument by which, anything is done is put in this case; as, *Yih mahniū chhu sārī tāqata sōtī kōm karān*, This man works with all his might; *Suh chhu panan pān pañanī shamsheṛī sōtī mārān*, He is killing himself with his own sword; *Yih chhu nāra sōtī banān*, This is made with fire.

(8) Vocative Case.

235. The vocative is the case of address, or that form of the noun used in calling attention. It can generally be very easily recognized either by a preceding interjection or by its own termination. *Hā māli! hā maji!* (proverb), O father! O mother! *Ai sāni māli!* O our father! *Hakīmas ta hākīmas nishi rachhtam Khudāyo!* (proverb), From the doctor and the ruler, O God, deliver me! *Kōkari handi bataḥ thulo, tsā kawa ānak "tītī tī"?* (proverb), O duck's egg of (hatched by) a hen, when wilt thou know the hen's call (*tītī tī*)? *Ai hāk, tsā kati āk?* O cabbage, where hast thou come from? *Putra, khar*

tsöl! O son, the ass ran away! *Neko, nek kar ta bad labi pānai!* (proverb), O good (man), do good, and the bad (man) will receive his own (deserts)!

4. ADJECTIVES.

236. Every adjective, or term used adjectively, must qualify a subject expressed or understood. The adjective, as in English, generally precedes the substantive it qualifies. If the adjective be one that is declined, it agrees with its substantive in gender and number; thus: *Rut nechū*, a good son; *rats kur*, a good daughter; *ratī nechiv*, good sons; *ratsa kori*, good daughters.

237. An adjective qualifying two or more nouns agrees generally with the one nearest to it; as, *Mol ta kur chhē rats*, The father and daughter are good; *Kur ta mol chhu rut*, The daughter and father are good.

238. When an adjective qualifies a noun in the genitive case, the noun only takes the sign of the genitive, and the adjective is inflected; as, *badis māhuiv sund nechū*, the big man's son; *badi sanduq dasta*, the handle of the big box.

239. *Hawāva* and *moya* are used for liquids and things that cannot be said to have pieces, much as *thorā* in Hindustānī is used, only these always come after the noun, whilst *thorā* as an ordinary adjective precedes and agrees with its substantive in gender and number. Strictly speaking, *hawāva* is a noun, from *hawā*, air, and means "a whiff or puff of air," and so *āba hawāva* would be *āba sund hawāva*, a whiff of water, a little water.

In the same way, *hana* means literally "a piece of," and is thus applied to substances that can be divided into pieces, much like *chhoṭā* in Hindustānī, only, like *hawāva* and *moya*, always following an inflected substantive. *Mōnai* is used with *hana moya* and *hawāva*; as, *mōnai doda hana*, a very little milk; *mōnai āba moya*, a very little water.

240. *Kēñh* and *kēñsa* are used with adjectives; as, *Yih kēñh mōdur chhu na*, This is not at all sweet; *Yih tsunt chhu kēñsa tsōk*, This apple is a little sour.

Comparison of Adjectives.

241. As has already been noticed, there are no regular suffixes or inflections to mark the degrees of comparison of adjectives. It will be sufficient here to give some examples of the way in which this difficulty is met in Kashmīrī. *Mion garā chhu tahandi khōta thōd* (or *tsor thōd*), My house is higher than his; *Bōh chhus tahandi khōta mihrbān* (or *tsor mihrbān*), I am kinder than he is; *Suh sanduq chhu yemi sanduqa khōta tsor bōd*, That box is much larger than this box; *Kus chhu madrasas manz sitha lōkut nechhu?* Which is the smallest boy in the school? (Who is the very small boy in the school?) *Miānis tabelas manz chhu yih gur sitha bōi*, This horse is the biggest in my stable (In my stable this horse is very big); *Sārivai māj'au manza ōs soi sitha mihrbān*, She was the very kindest of all mothers; *Suh chhu sārivai nechiv'au manza rut*, He is the best of boys; *Suh nechhu chhu panani bēni hīndi khōta kam gātul*, That boy is less clever than his sister.

5. PRONOUNS.

(1) *Personal Pronouns.*

242. There is no word of respect in Kashmīrī like *āp* in Hindustānī. When gentlemen converse together they always use the pronoun in the second person plural in addressing each other, as in English and Persian; when they speak to inferiors they often use the second person singular.

243. Persons of rank, in speaking of themselves, use the first person plural, and not the first person singular. This is much like the custom that prevails in India amongst those who speak Hindustānī.

• 244. The third person singular is always used in speaking of a person in his absence, no matter what his dignity may be. The plural is often used in Hindustānī. *Āj Dīwān Sāhib chhu yivān, tā kōm kari shahras andar*, 'To-day the Dīwān Sāhib is coming, and he will work in the city; *Kas sipāhas chhu pādshāh nād diwān?* What soldier is the king calling?

245. The accusative of *bōh* is *mēh*; and *tsēh* is sometimes used as the accusative of *tsa*. For "He is beating me," we can say, *Suh chhu mēh mārān*, or *Suh chhum mārān*, or *Suh chhum mārān mēh*; but we cannot say, *Suh chhu mārān bōh*, nor *Suh chhum mārān bōh*. For "He is beating thee," I find some pundits say, *Suh chhusat mārān tsa*; but others say, *Suh chhusai mārān tsēh*.

246. When a personal pronoun is accompanied by a qualifying noun in apposition, the sign of the genitive is used only after the noun, but the pronoun is in an oblique case; as, *mēh faqīri sund gara*, the house of me, the faqīr; so *tsēh faqīri sund gara*; *tas faqīri sund gara*, etc.

247. *Yih* and *suh* are often used as demonstrative pronouns; as, *yih gur*, this horse; *suh shur*, that child.

(2) Reflexive and Possessive Pronouns.

248. *Pānā*, self, is used with nouns or pronouns; as, *Pundit chhu pāna yih kōm karān*, The pundit himself is doing this work; *Bō gos pānā*, I myself went.

249. *Pān*, body, self, and *panun pān*, own self, are also used for "self," and sometimes without a preceding noun or pronoun; as, *Luka hund katit nēthanun pān*; *Luka handi rachhit nēputra pān* (proverb), Himself naked, having spun (the wool) of (other) people; himself childless, having taken care of (the children) of (other) people; *Yih na bānas tāri tih lāriā pānas?* (proverb), This will not stick to the pot, and will it stick to one's self? *Jān kus chhu?* *Panun pān* (proverb), Who is good? My own self; *Khēwān pānas tā thēkān jahānus*, He eats to himself and boasts to the world.

250. *Pānai* is the intensive form of *pāna*; it is sometimes used in the sense of “alone;” as, *Bò gos pāna*, I myself went; *Bò gos pānai*, I alone went; *Natsān tih pānai tṭ wāyān tih pānai* (proverb), He himself alone dances, and he himself also plays; *Panun muhim chhu hāwān pānai wat*, One’s own difficulty points out the way its own self.

251. *Pānawān* is used for “amongst ourselves, yourselves, or themselves;” as, *Yih kōm pānawān kariu*, Do this work amongst yourselves; *Tikyāzi wati pakān ösi tim pānawān bahas karān zi asī andār kus chhu böḍ*, For walking by the way they were disputing amongst themselves who is the greatest amongst us (literally, that who is great among us).

252. *Panun*, own, always refers in Kashmīrī to the nominative or agent of the sentence; as, *Mol chhu pananis nechivis paranāwān*, The father teaches his son; *Mōj chhē panani kori paranāwān*, The mother teaches (literally, causes to read) her daughter; *Yih chhē mē panani kitāb*, This is my own book; *Tōh chhiva pananis naukaras nād diwān?* Are you calling your servant?

253. *Panun* is sometimes repeated to denote separation: as, *Tim sārī luk chhi panun panun gara gatshān*, All those people are going to their own (separate) houses (literally, house). If we simply said, *Tim sārī luk chhi panun gara gatshān*, it would mean, “All those people are going to their own (one) house.”

254. *Panun* is often used substantively, meaning “one’s own relations, friends, or people;” as, *Suh chhu gatshān pananien nish*, He is going to his own—people or friends; *Panun ai mārī shihalis trāwi, parud ai mārī tṭ māritoi gatshi* (proverb), If one’s own (relation, etc.) should kill (me, etc.), he will place in the shade (the grave); but if a stranger should kill (me), immediately after killing he will go away; *Pananian chhu na paighambar monmut* (proverb), His own (people) have not obeyed (their) prophet.

255. The possessive pronouns agree with their substantives in number, gender, and case. *Chon munga trak son sun ak* (proverb), Thy trak (about twelve pounds) of mung (is) his one meal; *Chānis dahānas gulāb* (proverb), Rose-water (or, a rose) to his mouth; *Suh mahniū chhuā tihund dost?* Is that man their friend? *Yih chhuā tihund wunth?* *Nā, yih chhu nā son,* Is this your camel? No, this is not ours; *Yih chheā tasan̄ kur?* *Sōh chhē tasan̄ kur,* Is this his daughter? She is his daughter; *Yih chhē nā tihanz kitāb,* This is not their book.

(3) Demonstrative Pronouns.

256. Demonstrative pronouns agree with their substantives in number, gender, and case. *Yih hun chhu khēwān,* This dog is eating; *Hōh zanānā chhē gatshān,* That woman is going away; *Yiman mahniwēn hund gur tsōl,* These men's horse ran away; *Yath gāmas nā gatshun āsi tamī gāmuk nāwoi hēun kya chhu?* (proverb), Why inquire the name of that village to which (you) have not to go? (literally, To the village there may not be to go, of that village why take the name?).

257. The substantive is often omitted. *Yih chhu bich yut rachhihan tut diyi toph* (proverb), this is a scorpion, as many as nourish it, so many it will sting; *Mēh nish nā chhu yih tā nā suh,* I have neither this nor that; *Suh kus chhu?* *Suh chhu mion dost,* Who is that? He is my friend; *Gur zanānā, shamsher, yim trenawai chhi be-wafā,* A horse, a woman, a sword, these three are unfaithful.

(4) Relative Pronouns.

258. The relative pronouns *yus* (masc.), *yōsa* (fem.), and *yih* (neut.) answer to the English relatives "who," "which," or "what;" and they are followed by *suh*, *sōh*, and *tih*, as correlatives. When the relative is accompanied by a sub-

stantive, it agrees with the substantive in number, gender, and case; but, unlike the order observed in English sentences, the relative in Kashmīrī is usually found at the beginning of a sentence. *Yus gatshi suh wāti*, (He) who will go, he will arrive; *Yōṣa kur panani māji māni sōh bani jān mōj*, The daughter who obeys (or, will obey) her own mother, she will become a good mother; *Yih mol chhu karān, tih chhu nechhu hēchhān*, What the father does, that the son learns; *Yusoi khēyi ser sūi gatshi ser* (proverb), He who shall eat a ser (seer, two pounds), he will be satisfied; *Yus yas zāni sui tas māni* (proverb), Whom he knows, him he will obey (literally, Who whom he may know, he him will obey); *Yiman gabar, timan na bata*; *yiman bata, timan na gabar* (proverb), Those who have children, they have no food; those who have food, they have no children; *Yih tsēh chhuī wandas tih chhu mēh chandas* (proverb), That which thou hast in the heart, that I have in the pocket; *Yimavoi mor imām, timavoi kōr sama* (proverb), Those very persons who killed the imām, they made the lamentation; *Yih mallā wani tih gatshi karun*; *yih mallā kari tih gatshi na karun*, That which the mullā may say, that (we) ought to do; that which the mullā may do, that (we) ought not to do.

259. Though the relative agrees with its substantive, expressed or understood, in number, gender, and case, yet the relative and correlative may be of different cases, though always of the same number and gender. *Yemī kōr 'ār suh gāw khwār*, He who did a meanness, he became mean; *Yusoi rōchhun tasi nish rachhtam Khudāyo* (proverb), He who was taken care of by me, O God, take care of me from him; *Yemī ruchh naris tā dalis suh gāw khwār* (proverb), He who looked to the sleeve and border, he became mean.

260. *Akā, kaṇh*, and *kaṭsa* may be joined to *yus* and *yōṣa*, which then denote "whoever;" *kēṇh* can be used with *yih*, which will then denote "whatever." The correlatives re-

ceive no additions. *Yus akā gunah chhu karān suh chhu panun nuqṣān tsāndān*, Whoever sins seeks his own injury; *Tahanzi māji dōp naukaran yih kēṇh suh wanīva tih kariu*, His mother said to the servants, Whatever He says to you, that do.

261. The intensive forms are *yusoi*, *yīi*, *suī*, etc. *Nunan dopus*, “*Yusoi gōl suī gōl*,” The salt said to it, “That which melted, that melted;” *Wonⁱ gāw suī yus pānis bozi hisāb* (proverb), He indeed is a shopkeeper who will understand the account of water; *Yusoi rōchhum yīman athan, suī yivān netharan kathan* (proverb), He whom I cherished with these hands, even he is coming with words about marriage.

(5) Interrogative Pronouns.

262. The interrogative *kus*, who, is inflected, and agrees with its substantive, expressed or understood, in number, gender, and case. *Huh mahuv kus chhu?* Who is that man? *Sōh zanāṇa kōsa chhēh?* Who is that woman? *Yih nechhu kōhund chhu?* Whose child is this? *Kahandⁱ nechiv mōrⁱ pād-shāhan?* Whose children did the king slay? *Kamⁱuk hājat chhu?* What have you need of?

263. *Kaṇh* for masculine and feminine, and *kēṇh* for neuter nouns are used as interrogatives with the interrogative form of the verb. *Kaṇh chhuā garas andar?* Is there any one in the house? *Yath sanduqas andar kēṇh chhuā?* Is there anything in this box?

(6) Other Pronouns.

264. *Kaṇh*, any masculine and feminine singular, and *kēṇh*, some, are thus used: *Mēh chhē nā kaṇh kitāb*, I have not any book (I have no book); *Mēh chhē nā kēṇh kitāba*, I have not any books (I have no books); *Timan os nā kaṇh chīz*, They had not anything; *Timan os nā kēṇh*, They had nothing; *Khudāwand chhu nā panani w’ada bāpat susti karān yitih pōṭh*

kenh chhi susti ganzarān balki suh chhu tuhāndi khōtira ṣabar karān zi kōnsi haṇz halākat chhu na yatshān, The Lord is not slack concerning His promise, as some (men) count slackness; but is long-suffering to you-ward, not willing that any should perish; *Ta yeli tōhī du'ā mangana khātira chhiva istāda sapanān tōhī ai kōnsi pēth kēnh shikāyata āsiva tas kariu m'uāf*, And when ye are standing to pray, if ye have some complaint against any one, forgive him; *Kaṇh aka chhu na farzandas zānān magar mol*, No one knoweth the Son, but the Father; *Kaṇh naukar chhu na don āghān haṇz khidmat karit hēkān*, No servant is able to serve two masters; *Muhtājan di kēnh*, Give something to the poor; *Tami waqta ṓsī kēnh zanī hāzir*, At that time some persons were present; *Tau pata wōn tahand'au kēntsau tsātau pānawōnī yih kya chhuh?* Then some of His disciples said amongst themselves, What is this?

265. *Beyāk*, another; *kustām*, some one. *Tikyāzi agar suh yus yiwān chhu beyis Yasu'a sanz manādi karihe yēmi sanz na asih kar*, *yā beyāk ruh labihū yus na tōhī lōbwa*, *yā beyāk injīl yōsa na mejmats osiva ta tihund bardāsht karun os jān*, For if he that cometh preacheth another Jesus, whom we did not preach, or if ye receive a different spirit, which ye did not receive, or a different gospel, which ye did not accept, to bear with him was well; *Lekin Yasu'an dōpus kamitām lōg mēh atha*, But Jesus said, Some one touched me; *Fakhara sōtī ma kariu kaṇh kōm lekin ḥalīm dili sōtī zānion ak beyāk panani khōta behtar*, Do nothing with boasting, but with lowliness of mind, let each esteem the other better than himself.

266. *Har*, each, every, is Persian, and is sometimes used by those who know that language for the Kashmīrī word *prat*, which has the same meaning. They are both joined to *kaṇh*, *kēnh*, *aka*, etc.; as, *Har rang-i-musibat chhu ak diwānagī* (proverb), Every kind of misfortune is a madness; *Prat kaṇh yus muhabat chhu thawāu suh chhu Khudāyas nishī paida sapunūut*, Every one who loveth is begotten of God; *Prat kaṇh rats*

bakhshish ta prat kanh kāmīl in'ām chhu az bālā, Every single good gift, and every single perfect gift, is from above; *Prat kanh kul chhu panani mewa sōtī parzanāwana yivān*, Every single tree is known by its fruit; *Pas prat aka diyi Khudāyas panun panun hisāb*, Therefore every one shall give his own account to God.

267. Most of the compound pronouns are formed by adding *kanh*, *kēnh*, *aka*, and *tām* to the personal relative and interrogative pronouns; as, *Pas ai ādmī yus aka āsi*, Therefore, O man, whosoever he may be; *Yeli na tōhī begāna sandis mālas andar rudiva diyānatdār kus aka diyiva tōhī tih yih tahund āsi?* When ye have not been faithful in another's property, who will give you that which is yours? *Yih kēnh tōhī mion nāw hēt mālis nish māngin suh diyiva tōhī*, Whatever ye shall ask the Father in My Name, He will give it you.

268. *Ak akis sōtī*, one with another, or one another; *Thavin ak akis sōtī mahabbat*, Love one another. *Ak akis pēth*, one upon another, one another; *Ak akis pēth ma kariu grāva*, Murmur not one against another. *Ak aksund*, one of another; *Sōrai 'azuv rozan pānawōnī ak ak sandi hamdard*, Let all the members remain amongst themselves in sympathy one with another.

6. VERBS: USE AND APPLICATION OF THE TENSES.

(1) Active Voice.

269. As has been already remarked, the verbs in Kashmīrī are generally very regular.

(a) Indicative Mood.

270. *Present tense*. There is only the present continuous tense of verbs in Kashmīrī (except the verb *āsun*) formed by the active or present participle with the auxiliary verb "to be." We can say, *bō chhus*, I am; *su chhu*, he is; but the only

way of saying. "I do," "he does," is *bò chhus karān*, I am doing; *su chhu karān*, he is doing. The auxiliary agrees with its nominative in number and gender, the participle is not inflected; the auxiliary also takes the pronominal affixes, not the participle. *Saruf chhu pakān hōl hōl tā wāj tal wātīt syud* (proverb), The snake goes crookedly (crooked crooked), and having reached its hole (it is then) straight; *Shūn ḍeshit yih gagur kari tih chhuk rupīyi ḍeshit karān* (proverb), What the rat, having seen the snow, will do, that thou art doing having seen rupīs; *Bò chhusava tōhi ak nar hukm diwān zi ak akis sōt! kariu muhabbat*, A new commandment I give unto you, That ye love one another.

271. The auxiliary verb is sometimes not expressed, but is always understood; thus: *Sarrāf ganzarān diyār, tā atrāf rāwarān dōh* (proverb), The banker counts the money, and the spendthrift wastes the day; *Sarafa sanṣa sat zēwa* (proverb), A snake's seven tongues; *Gur jān, sum jān, yāl jān, chāl jān, kadam nai* (proverb), The horse (is) good, hoof good, mane good, appearance good, but (there is) no step; *Hun! worān tā kārāwān pakān* (proverb), The dogs bark, and the caravan goes on; *Hun!-wushka gur na wawān tur bowān* (proverb), Dog-barley (tares) where (we) do not sow there they grow.

272. It must be observed that *chhus* may mean "I am," or *chhu tas*, to him, he has; so *chhuī* may be the intensive form of *chhu*, or it may mean *chhu tsē*, to thee, thou hast. The right meaning will be easily gathered from the context; thus: *Bò chhus kōm karān*, I am working; *Ak wonān waḡarī beyāk pilanāwān chhus pēts* (proverb), One weaves the mat, and another holds out to him the reed; *Khoja chhu khushī karān ki nechhu chhum gāṭul; nechhu chhus pāma diwān ki moloī chhum be-aql* (proverb), The khoja rejoices that he has a wise son (to me is a wise son), the son gives him reproach because he (the son) has a foolish father (that the father indeed to me is without understanding); *Tsē chhuī na gur*, Thou hast

not a horse; *Chhāna thukas chhuī ras taiyār* (proverb), To the hammering of the carpenter the soup is ready; *Chhānas ta bāzigaras ta shahsawāras chhui audui umr* (proverb), To the carpenter, and the tumbler, and the horse-breaker there is indeed only half a life, or, The carpenter, etc., have only half a life.

273. The ordinary way of expressing "I have," "he has," "they have," etc., in Kashmīrī is by putting what is the nominative case in English in the dative case, and making the verb agree with the noun possessed in number and gender; thus: "I have a book," is, in Kashmīrī, "To me is a book," *Mē chhē kitāb*. *Tas chhē kēñh kitāba*, He has some books; *Timan chhi na gurī*, They have no horses; *Tōhi chhuwā ak bad shakl wunth?* Have you an ugly camel? *Timan chhu hāput*, They have a bear; *Munanien hunien shaposh ta mē na kalaposh tih* (proverb), Muna's dogs have a quilt, but I have not even a skull-cap. In the same way we speak of the past and future: *Mē os gur*, I had a horse; *Tas āsi kalam*, He will have a pen.

274. We can also say, *Brāri nish chhu gagur* for "The cat has a rat;" *Sōn gur os na timan nish?* Had they not our horse? *Tōhi nish chhuā kalam?* Have you a pen? *Mion wunth chhuā akis mahnivis nish?* Has a man my camel?

275. The indefinite past tense of *gatshun* is often used for the present tense, meaning "it became," and so "is." *Rasa rust bata gāw thasa rust chhān* (proverb), Rice without soup is a carpenter without noise; *Ak ta ak gāw kah* (proverb), One and one make eleven; *Wagtuk kār gāw takhtuk pādshāh* (proverb), The work of the time is the king of the throne; *Shur gāw bror*; "*Wula, wula*," *karus ta yihi* (proverb), A little child is a cat; repeat, "Come, come," and it will come.

276. Two nouns joined by the copulative conjunction *ta* frequently take the verb in the singular; as, *Mol ta mōj chhē garas andar*, The father and mother are (is) in the house;

Āw tā gāw (or *jāw*) *chhus barābar* (proverb), Come and gone (i.e. finding and losing) are (is) alike to him; *Bukhāri gayi nāṣūr-i-khāna* (proverb), The fireplace is the ulcer of the house; *Kur gayi lori rust piyāda* (proverb), A daughter is a runner without a stick.

277. *Future tense.* The future tense is sometimes used for the present. *Yus yuth kari suh tyuth suri; yus yuth wari suh tyuth loni* (proverb), As he does, so he receives; as he sows, so he reaps; *Yus yas zāni sū tas māni* (proverb), He obeys him whom he knows; *Kār-i-Khudā zāni Khudā* (proverb), God knows the work of God; *Yus akā khēyi tā chēyi tā kaṁsi diyi, suh chhu jān tasandi khōta yus ani tā jama' kari* (proverb), Any one who eats and drinks and gives to another is good compared with him who brings and hoards; *Pish kari gunāh wagavis chob, wuchhtau lukau tamāsha!* (proverb), The flea sins, the mat is beaten; behold, O people, the sight!

278. The intensive future is formed by adding *i* to the simple future. *Zānai na qaum, na krām, na nām* (proverb), I certainly will not know your nation, or class, or name.

279. *Future interrogative.* *Gur dapiā ki mion dod chhu tsōk?* (proverb), Will the milkman say that my milk is sour? *Yus na gaba phati suh dapiā "Baba"?* (proverb), He who is not born (to me), will he say, "Father"? *Pāni rust dāni khasiā zi nāni rust shur khasi?* (proverb), Will rice rise up without water, that the child should grow up without a grandmother?

(For the future used as subjunctive, see Subjunctive Mood.)

280. *Past tenses.* It is only necessary to remark on those past tenses formed by means of a participle and the auxiliary verb "to be," as the imperfect, perfect, and pluperfect (second form), that, when a pronominal affix is added, it is always joined to the auxiliary verb, not to the participle; and that the active participle undergoes no change for number.

gender, or person, whilst the perfect participle always agrees in number and gender with its noun, which in the case of an intransitive verb is the nominative, and in the case of a transitive verb what would in English be the objective. *Suh os mē lāyān*, He was beating me; *Tim ōsⁱ mē lāyān*, They were beating me; *Mē chhimavā tōhⁱ dunyaha nishī tsārit juda kavimati*, I, having chosen you, have separated you from the world.

281. The past indefinite of intransitive verbs always agrees with its nominative in number, gender, and person. There are two forms of conjugation which differ slightly from each other. Some verbs of this tense are conjugated like *pōkus* and *sapanus*, and others like *doryos* and *gos*. In the case of the second kind the pluperfect is only a lengthened form, as *doreyos*, *doreyov*, etc.; but in the first kind the consonant preceding the personal terminations often undergoes a change, as *pōkus*, *pōk*, *pachos*, *pachiov*, or *pachios* (*pachyos*), *pachyov*, *pacheyov*. The longer form appears to throw the time further back than the shorter: *Doryos*, I ran, *doreyos*, I had run; *pachos*, I had gone, *pacheyos*, I had gone before that. *Phul phōt tā da'wā kya?* (proverb), The line (or, connection) broke, then what (is) the complaint? *Kati, bāi, āk?* Whence, brother, camest thou? *Siriāi ās*, I came from Sirin.

282. The past indefinite and pluperfect (first form) of transitive verbs always agree with (what would be in English) their objectives in number and gender. *Hash gayi tā noshi kōc ārām* (proverb), The mother-in-law went (died), and the daughter-in-law had (made) peace; *Yemi kōc āc su gāw khwār* (proverb), He who did the shame, he became shameful; *Pīrcāu maryov dānd mēh kya rāvyov zi bōh wanihe kāṇsi?* (proverb), The pīrs had killed an ox: what had I lost that I should tell any one? *Bujī labiov kujī tal tsunt; ada gayi phōt hēt* (proverb), An old (woman) had found an apple under a tree, afterwards she went (there) having taken a basket;

Lekin yih sapnu yuth suh kalām yus tihandis sharī'atas andar likhit chhu zi timau kar mēh sōtī be-sabab dushmani pur sapani,
But this came to pass that the word which in their Law is written, that they hated Me without a cause, might be fulfilled.

(For the use of the pluperfect as a subjunctive, see Subjunctive Mood.)

(b) *Imperative Mood.*

283. There is nothing requiring particular mention in the use of the simple imperative; but special attention should be paid to (1) the use of the respectful imperative; (2) the use of the pronominal affixes with the imperative; and (3) the termination *-zi* added to the imperative, which gives it a future signification. *Mēh ti ditau yenāma*, Be pleased to give me also a reward; *Wuchhtau kya pyau husnas wāv; rāntasi kōruk Shāh Māl nāw* (proverb), Behold, what misfortune has happened to beauty! they gave to the ugly woman the name Shāh Māl; *Shīna pētau! Bāyi yitau!* (proverb), Fall, O snow! Come, O brother! *Ta tamī wōn tas yih zi Khudāwand yus chon Khudā chhu panani sārī dīli sōtī ta panani sārī 'aqli sōtī kar tas muhabbat . . . ta pananis hamsayas kar yuthai muhabbat yuth pānas chhuk karān*, And He said to him this, that the Lord who is thy God, love thou with all thy heart, and with all thy mind . . . and love thy neighbour as thou dost love thyself; *Hakīmas ta hākīmas nishi rachhtam Khudāyo!* (proverb), O God, deliver me from the doctor and the ruler! “*Pīra, wantam masalā!*” *dōpnas*, “*akī gom tasallā*” (proverb), “O pīr, tell me an example!” he said to him; “one was enough for me;” *Poshākañ chhu wōnmut, Tāh kartam shāh karat*” (proverb), The garment has said, “Fold me up (take care of me), and I will make thee a king;” *Khudā ma karin!* God forbid! (May God not do it!); *Yeli su yiyi mē karzi khabar*, When he comes, tell me (When he will

come, give me word); *Kur dizi na Ishibari* (proverb), Give not a daughter to an Ishibari; *Yih hakīmas dizi tih kona dizi bīmāras?* (proverb), That which thou wilt give to the doctor, why not give to the sick?

(For the use of the verb with the termination *-zi* as a subjunctive, see Subjunctive Mood.)

(c) *Subjunctive Mood.*

284. The present tense of the subjunctive mood is the same as the future; thus: *Bō chhus āmut yuth tim zindagī laban ta zyāda ḥaṣil karan.* I am come that they may have life, and that they may obtain more (life); *T'ōhⁱ chhiva na yatshān zi me nishⁱ yiyiu yuth zindagī labiu,* You do not desire to come to Me that you may have life; *Nādān ai zāni zi nādān chhus, ada chhu na nādān* (proverb), The ignorant man, if he knows that he is ignorant, then he is not ignorant; *Pananⁱ kōkar nai bad āsi ta luka hundi gari kyāzi trāwi thul?* (proverb), Your own hen, if she were not bad, then why does she lay eggs in the house of other people? *Khor ai āsi bilkul ṣāf toti āsanās hat phephara* (proverb), If a person with a bad head (suffering from impetigo capitis) be perfectly clean, yet there will be a hundred pimples left.

285. The verb with the termination *-zi* is used sometimes with *ai*, if, as a subjunctive; as, *Dachh ai khēzi ta āpaimān; kachh ai khēzi ta zyur* (proverb), If thou shouldst eat grapes, then āpaimān; if thou shouldst eat grass, then zyur; *Mangawun ai thavizin tanga-wanⁱ andar tati tih kari mangamang* (proverb), If thou shouldst place a beggar in a pear-grove, even there he will beg; *Hāri ai wunth kunun āsi ta hār nai āsi ta karizis kya?* (proverb), If a camel should be sold for a cowrie, and thou hast not a cowrie, then what canst thou do? *Pitur ai dizin kala kin dānas zangau sōtⁱ phutarāwi rupeyi bāna* (proverb), If thou shouldst thrust an uncle head fore-

most into the fireplace, with his legs he will break a rupee's worth of cooking-pots; *Pitur ai dizin peni tati tih tsati yeni* (proverb), If thou shouldst give an uncle the peni (cleaning-brush), then also he will cut the yeni (warp).

286. The past indefinite is used to express a wish or a condition; as, *Kāshke suh āsihe hāzir!* Would that he were present! *Gara, wandai gara sāsā! gara, neraha na za!* (proverb), O house (home), I offer thee a thousand houses! home, would I might never leave thee! *Kāshke tōhi karihiu saltanat tā as tih karahau tōhi sōti saltanat!* Would that ye did reign, that we also might reign with you! *Su ai panani gari āsihe tā tahan̄z möj āsihe setha khush*, If he had been at home, then his mother would have been very pleased; *Mēh ai banduq āsihe tā bō lāyaha zarur tas*, If I had had a gun, I certainly should have shot him; *Tim ai bīmār āsahan tā tahan̄z beni āsihe setha ghamgīn*, If they were (or, had been) ill, then their sister would be very sorry; *Hāpatas ai auṭ āsihe tā su karihe na tsochi?* (proverb), If a bear had flour, would he not make bread? *Yih shakh̄s nai Khudāya sandi tarafa āsihe kēnh hēkihe na karit*, This Man, if He were not from God, could do nothing; *Tā tam̄ Farīsīyan, yem̄ tas sāl os kōrmūt, yih wuchhit wōnun dilas andar, zi yih ai nabi āsihe tā zānihe zi yih zanāna, yōsa amis chhē atha lāgān, kōsa chhē tā kitsh chhē, tikyāzi gunahgār chhē*, And that Pharisee who had given the invitation, having seen this, said in his heart, that if this (Person) were a prophet, then He would know that this woman who touches Him who she is, and what kind (of woman) she is, for she is a sinner; *Ai Khudāwand, tsā ai yatī āsahak mion boi marihe na*, O Lord, if Thou hadst been here, my brother had not died.

287. *Pluperfect.* *Bō nai āsaha āmut tā timan dapaha na tihund gunāh āsihe na, lekin woni chhu na timan nish tihandi gunāhuk 'uzar*, If I had not come and spoken to them, they had not had sin, but now they have no excuse for their sin.

(d) *Participles.*

288. The indefinite active participle in *-ān* corresponds to the active participle in English ending in “-ing;” as, *karān*, doing; *pakān*, going; and is used with the auxiliary verb in the same way as the participle in English. *Bō chhus karān*, I am doing; *Bō āsa karān*, I shall be doing; *Bō osus karān*, I was doing, etc. *Pāṇsa nishi chhu pāṇsa phatān* (proverb), A paisā is bursting from a paisā.

289. The active participle is also used as a continuative and statistical verb; as, *Parān, parān par gāi khāli* (proverb), Reading, reading (by constant reading), the feathers have become empty; *Magar Petrus rod thas thas karān*, But Peter remained knocking; *Su nechu chhu yiwān giwān giwān*, That boy comes singing.

290. The perfect or past participle is inflected to agree with its noun in number and gender; with intransitive verbs the noun with which the perfect participle agrees is the nominative, and with transitive verbs the (what would be in English) objective. *Tikyāzi tuhaṇḍi tsāt ōsi shahras andar gāmatḥi*, For His disciples were gone into the city; *Wuchiu gar chhē yiwān balki āmats chhē zi tōhi sapaniu paraganda prat akah pananien nish*, Behold, the hour cometh, yea, is come, that ye shall be scattered every man to his own; *Ai Māli gar chhē wātsmats*, Father, the hour is come; *Tōhi chhiva rāstbāzas pēth hukm kōrmūt qatl chhus kōrmūt tā su chhuva na muqābala karan*, You have condemned the righteous (man), you have killed him, and he doth not resist you; *Zi tōhi sāranaḥi hund os mushtāq tā yemi khōtira zi tōhi ōsi va tuhanzi bīmāri hund hāl bozmut ghamgīn os*, For he longed after you all, and because that you had heard of his state of sickness, he was very sorry; *Mē chhu chon nāw timan insānan pēth zāhir kōrmūt yim tsē dunyaha andaraḥi ditit mē; tim ōsi chōnḥi, tā tim*

chhit tsè mè ditimatì; ta timau chhè chānis kalāmas pèth 'amal karmats, I have made known Thy Name to those men whom Thou gavest me out of the world; they were Thine, and Thou hast given them to Me; and they have kept Thy Word.

(e) *Conjunctive and Adverbial Participles.*

291. The conjunctive participle is indeclinable. It is used to connect the different members of a sentence having the same nominative, and in this way obviates the use of the copulative conjunction. It therefore takes the place of the verb and a conjunction. It implies the completion of the action denoted by it prior to another action denoted by a subsequent verb. It may be rendered in English by "having done, said," etc., or by "and" with the verb. *Bar dit khar natsān* (proverb), Having shut the door, the ass dances, or The ass shuts the door and dances; *Wāv wuchhit gatshi nāv trāwanì* (proverb), It is proper, having (first) observed the wind, to loose the boat; *Shungit bāng dapanì* (proverb), Having gone to sleep to call the bāng (the Muhammadān call to prayers); *Tāki yih kēnh mion nāv hēt mālīs mangiū su diyiva tōhi*, That whatsoever, having taken My Name, ye shall ask of the Father, He may give it you; *Shamsher kadit yotshun zi panun pān mārī*, Having drawn (his) sword, he was about (he desired) to kill himself.

292. The form of the conjunctive participle is always used with the verb *hēkun*, to be able; as, *Bō chhusava yim miōnì dost chhiva wanān zi timan nish ma khotsiu yim badanas chhi qatl karān ta tau pata chhi na beyi kēnh karit hēkān*, I say unto you who are My friends, Fear nōt them who kill the body, and after that are able to do nothing more; *Kus chhu zi amis haiwānas sōtì hēki jang karit?* Who can make war with this beast? *Pas timau trov zāl ta gadan handi kaṣṣatā*

sōtī hiukuk na zāl khārit, Therefore they cast the net, and with the multitude of fishes they were not able to draw the net.

293. It is sometimes used where we might have expected the active participle; as, *Yuth na be-khabar pōth yit tōhi shungit wuchhiva*, Lest coming (having come) unexpectedly, he should find you sleeping; *Ta beyi yit wuchhin tim shungit*, And again having come, He found them sleeping; *Yeli asi shungit ösi*, When we were sleeping; *Mē wani yima katha tōhi sōtī āsit tōhi*, These things I spoke unto you, being with you.

294. It is sometimes used where we might have expected the past participle; as, *Yeli Herodisan su hāzir karun yotsh tami rōts os Patrus doyaū hāṅkalau sōtī gandit don sipāhan manzbāg shungit*, When Herod desired to bring him forth, that same night, Peter, bound with two chains, was sleeping between two soldiers; *Ta t'alīm dit farmorun timan kya likhit chhu na zi miānis garas yiyi sār'en qauman handi 'ibādatuk gara wanana?* And He taught and said unto them, Is it not written, My house shall be called a house of prayer for (of) all nations? *Ta kitāb mutsarit laban sō jāi yati likhit os*, And having opened the book, He found the place where it was written; *Zi tuhandi nāw chhi āsmānas pēth likhit*, For your names are written in heaven.

295. This form is sometimes used with a second verb, which agrees with the noun, but which often serves only to intensify the meaning of the conjunctive participle; sometimes the two verbs together form a compound with a distinct meaning. *Pas chōnī dachan achh ai tsē khunt khēa-wanuk bā'iṣ āsi ta kadit tshunun su trāwit dur*, Therefore if thy right eye cause thee to stumble, pluck it out and cast it from thee; *Ta su peau wasit*, And it fell; *Tau pata chhu dapān, pananis garas andar gatsha pot phirit*, Then he says, I will return to my own house; *Bō chhus chon t'arīf karān zi*

tsè thawit yim chîz dānahan ta gāṭilan nish kuaṭit lekin shurien pèth karit zāhir, I thank Thee that Thou didst hide these things from the wise and prudent, and didst reveal them unto babes. (The second person of the past tense of the verb with the pronominal affix *-t* must be distinguished from the conjunctive participle.)

(f) *The Infinitive.*

296. The infinitive signifies the action denoted by the verb without any direct reference to the agent or the time. It is really a verbal noun, and as such is constantly used in Kashmīrī.

297. It is governed by another noun or pronoun in the possessive case; as, *Amî kôr haikal nāpāk karanuk qaṣḍ*, He endeavoured to defile the temple; *Zanāni hund asun chhui mardas manzimyor* (proverb), A woman's laugh is a go-between to the man; *Zanāna chhē prasani wizi tauba karān* (proverb), A woman at the time of travail repents; *Zanāni hund yāwun gandun ta chhāwun*; *wethi hund yāwun wubalāwun*; *wiri hund yāwun tak dāwun*; *marda sund yāwun dan* (proverb), The woman's adornment is putting on jewels and dress; the river's adornment is casting up waves; the willow's adornment is cutting off the branches; the man's adornment is wealth; *Chānis hākas chhu na pāk dinuk hājat* (proverb), Your (thy) cabbage has no need of cooking.

298. It may be used as a nominative to a verb, or governed by a preposition. *Koli tshunun chhu āsān, ta khārun mushkil* (proverb), To throw into the stream is easy, and to take out difficult; *Yih bata chhu na khēnas lāiq*, This food is not fit to eat; *Yih karun chhu na tōhi munāsib*, It is not proper for you to do this; *Khudāwand Yesu' sanṇa katha yād thawani zarur zi tamî dōp diun chhu hēna khōta mubārak*, It is necessary

to remember the words of the Lord Jesus that He said, It is more blessed to give than to take.

299. The inflected infinitive is frequently used to denote the object of an action. *Bō chhus zamīnas pēṭh nār dīni āmut*, I am come to cast fire upon the earth; *Tōhⁱ chhiva gumān karān zi bō chhus zamīnas pēṭh ṣulḥ karani āmut?* Do you suppose that I am come to make peace on the earth?

300. The infinitive is sometimes used with the verb "to be," like the Latin gerund, to denote necessity or obligation; as, *Ākhir chhu aki dōha marun ta sāroi. kēṇh chhu trāwit gatshān*, At last one must die (*moriendum est*) and leave everything.

301. In the case of nominals, the infinitive always agrees with its noun in gender; as, *Lub karun chhu gunāh*, It is sin to covet; *Lekin neki ta sakḥāwat karaṇⁱ ma mashrāwīu*, But to do good and to distribute forget not.

(2) *Passive Voice.*

302. The passive voice of the verb in Kashmīrī is very regular; it will be sufficient, therefore, to give some examples of its use. *Yuth guris yiyi ratana wag tiuth paki barābar* (proverb), As a horse's (to a horse) bridle is held, so he will go exactly; *Ta sardār kāhīnan ta faqīhan hindi atha tula seṭha taklīf ta mārana yima*, And from the chief priests and scribes (at the hand of) I shall suffer much, and I shall be killed; *Agar kaṇḥ shamshera sōtⁱ chhu mārān zarur chhu zi suh yiyi shamshera sōtoi mārana*, If any one kills with the sword, with the sword must he be killed; *Yim na timau āfatau sōtⁱ mārana ōsⁱ āmatⁱ*, Who had not been killed by these plagues; *Ta mē boz timan hund shumār yiman pēṭh muhr karana āyi*, And I heard the number of those who were sealed (upon whom a seal was made).

7. ADVERBS.

303. There is no definite position invariably observed for adverbs in a sentence; generally they are placed near the words they qualify; as, *Wāra wāra pakiu*, Go slowly; *Saruf chhu pakān hul hul*, The snake goes crookedly.

304. The word *ma*, not, used with the imperative instead of *na*, is always used before the verb; as, *Tsa ma kar khun*, Thou shalt not kill; *Tsa ma kar zinā*, Thou shalt not commit adultery; *Yih ma kariu gumān, zi bō ās tauret ya nabiyan hanz kitāb zāy'a karani*, Suppose not that I came to destroy the Law or the book of the prophets.

305. The negative *na* is generally used after the verb, almost invariably after the verb "to be;" as, *Bō ās na zāy'a karani*, I came not to destroy; *Bō chhus na tas nād diwān*, I do not call him; *Mion gur chhu na yēti*, My horse is not here. The *nā* in an interrogative may come before the verb; as, *Yih nā chhē tihanz kitāb?* Is not this their book? *Na tihanz chhē na*, No; it is not theirs.

306. A repetition of words may alter the meaning or intensify it; *ak ak*, one by one, or, every one; *dōha dōha*, day by day; *takān takān*, quickly; *wāra wāra*, slowly.

8. PREPOSITIONS.

307. Prepositions are used with the nouns they govern, and always after them, not sometimes before and sometimes after, as in Hindustānī. *Padis tal tungul* (proverb), A live coal under the foot; *Pāni rust dāni khasiā zi nāni rust shur khasi?* (proverb), Will rice grow up without water, that a child should grow up without a grandmother? *Chāni shara nishi rachnam Khudāi!* May God preserve me from thy wickedness!

308. The Persian and Arabic prepositions are used more

by the Musalmāns than by the Hindus, and amongst the Musalmāns those who know and speak Persian use them most frequently. The Persian preposition *barāe*, with the word *Khudā* in the phrase, *Barāe Khudā*, For God's sake, is constantly heard everywhere.

309. It would seem that all the prepositions that govern the genitive case are derived from nouns. *Nakhā*, near, is from *nakh*, the shoulder, and means literally "by the shoulder;" *nakhā tal*, close by, means literally "under the shoulder;" *nāwā*, for, for the sake of, is from *nāw*, a name, and means literally "for the name of;" so, *khōtira* from *khātir*; *sababā* from *sabab*; *tarafā* from *taraf*, etc.

310. The same preposition may govern two or more cases; but generally it has then a different meaning in each case. *Sōtī*, meaning "by means of," may take the genitive or ablative case; and, meaning "with," "alongside," the locative case; as, *Suh au bayabānas andar Shaitānā sandi sōtī āzmāwana tā jangalkin jānwaran sōtī os rozān*, He was tempted in the wilderness by Satan, and was staying with wild beasts.

311. The preposition *nish* is often used for *nishi*, but generally the case of the noun will show whether it means "to," or "near," or "from;" as, *Suh chhu gatshān shahras nish*, He is going to, or near, the city; but, *Su chhu gatshān shahra nish*, or better *nishi*, He is going from the city.

312. Proper nouns are not inflected with *nish*, but they take the *ā* with *nishi*; as, *Suh chhu rozān Sopūr nish ya Shāhbād nish*, He lives near Sopūr, or Shāhbād; but, *Suh chhu yiwān yā Sopūra nishi yā Shāhbāda nishi*, He is coming either from Sopūr or from Shāhbād.

9. CONJUNCTIONS.

313. The conjunction *ti*, or *tih*, can generally be easily distinguished from the pronoun *tik*. *Yas chhu tas yiyi dina tā yas, na chhu tas yiyi ti tih hina yih tas chhu*, To him who hath

to him shall be given, and to him who hath not from him shall be also taken away that which he hath.

314. The following conjunctions are worthy of notice : *Ki na*, or ; *Chhalana mal chhuā atsān ki na nerān ?* (proverb), Does filth come or go with washing ? *Yā . . . na tā*, either . . . or ; *Yā pur na tā dur* (proverb), Either altogether or away ; *Yā tsalun na tā tsālun* (proverb), Either flee or endure. *Na . . . tā na*, neither . . . nor ; *Dobi sund hun, na garuk tā na gāthuk* (proverb), The washerman's dog belongs neither to the house nor to the ghāt. *Ti . . . ti*, also . . . also, or, whether . . . or ; *Dog dit ti bāraw, dog hēt ti bāraw* (proverb), Whether he has given a blow or received a blow, he cries. *Ti na . . . ti na*, neither . . . nor ; *Khoja, tsa ti yik na, ta bōh ti samakhai na za !* (proverb), O *khoja*, neither wilt thou come (to me), nor shall I meet thee evermore !

10. INTERJECTIONS.

315. Kashmīrīs are particular about the interjections they use. Equals are addressed as “brother” or “sister,” *hatabā* or *hatabin* ; or as “sir,” *hatasa*, the *-sa* representing either the masc. *sāhib* or the fem. *sāhiba*.

316. *Haz* or *hazrat* is always used by Muhammadāns in addressing Muhammadān religious teachers and leaders, and often other Muhammadān persons of position as well ; *shāh* is not so commonly used as *hazrat*, though it is used to Muhammadān officials.

11. PERSIAN IN KASHMĪRĪ

317. Persian having been used in Kashmīr for about three hundred years, and during most of that time as the court language and the tongue of the rulers, and being the language now generally used in official correspondence by

both Hindus and Muhammadāns, it would naturally be expected that many Persian and Arabic words, and even Persian phrases, should be found in modern Kashmīrī, especially as spoken by Muhammadāns. The following extracts will illustrate this :—

Be-kār chhu bīmār (proverb), The man without work is ill.

Be-kār chhu wakīl-i-har darbār (proverb), An idle man is the wakīl of every darbār.

Bukchi halāl ta hār harām (proverb), The bundle lawful and the cowrie unlawful.

Bukhāri gayi nāsūr-i-khāna (proverb), The fireplace is the cancer of the house.

“*Dāshtam, dāshtam,*” *chhu na bakār*; “*dāram, dāram,*” *chhu bakār* (proverb), “I had, I had,” is not necessary; “I have, I have,” is necessary.

Gari manz chhu garyāl, dam ghanīmat ast (proverb), At the hour the striker, breath is gain.

Gur, zanāna, ta shamsher, yim trenawai chhi be-wafā (proverb), A horse, a woman, and a sword,—these very three are faithless.

Hakīmas ta hākīmas nishi rachhtam Khudāyo! (proverb), Preserve me, O God, from the doctor and the ruler!

Halālas hisāb ta harāmas azāb (proverb), Reckoning for the lawful and punishment for the unlawful.

Hukm-i-hākīm o hakīm chhu marg-i-mafājāt (proverb), The command of the ruler and the doctor are (is) sudden death.

'Illat gali ta 'ādat gali na (proverb), Sickness will depart and habit will not depart.

'Ilmas 'amal (proverb), To knowledge action (is necessary).

'Izzatich hār ta be-'izzatich khār chhē barābar (proverb), The cowrie of honour and the *kharwār* of dishonour are equal.

Jawānas na rozgār, lōkatīs mōj maranī ta budis āshan maranī

yim trenawai katha chhè sa^hht musibat (proverb), No livelihood for the young man, a dying mother for the little one, and a dying wife for the old one,—these three things are a terrible misfortune.

Jawān ta jahān (proverb), Youth and the world.

Kalam-zan, shamsher-zan, kushti-zan chhi be-aqlas nish barābar (proverb), The writer, the soldier, (and) the wrestler are alike to the ignorant (man).

Kār-i-Khudā zāni Khudā (proverb), God knows (will know) the work of God.

Na “khair” ta na “barakat” (proverb), Neither “good” nor “a blessing.”

Nekan chhu Khudā-i-khush (proverb), God is pleased with the good.

Neknām chhè bekh-i-daulat (proverb), A good name is the root of wealth.

Neko, nek kar ta bad labi pānai! (proverb), O good (man), do good, and the wicked will find his own (deserts)!

Namāz chhè farz, ta lut chhu karz (proverb), Prayer is a duty, and plunder is a debt.

Niyatas mujib diyi tas Khudāi (proverb), God will give him according to his motive.

Pir na bōḍ; yaqīn bōḍ (proverb), The pīr [saint] (is) not great; credulity (is) great.

Roqhan o zāfarān az Pāmpūr, sūg az Lētapūr, brinj az Nipūr, barra az Nandapūr, patṭu o māhī az Sopūr, moṅg az Krālapūr, ārad az Khāmpūr, shūr az Shādipūr, angur az Repūr (a common saying), Ghī and saffron from Pāmpūr, vegetables from Lētapūr, rice from Nipūr, lamb from Nandapūr, cloth and fish from Sopūr, dal from Krālapūr, flour from Khāmpūr, milk from Shādipūr, grapes from Repūr.

Safar chhu qāfir (proverb), The journey is an infidel.

Sakhai diyi bār bār ta bakhail diyi yak bār (proverb), The

generous man will give time (after) time, and the miser will give one time.

Sharahas sharmoi kya! (proverb), What shame is there in the law!

Syud sāda chhu shāhzāda, A simple Syud (descendant of Muhammad) is a prince.

Yak tan tā du kas (proverb), One body and two person.

Yā zuraw na tā burāw (proverb), Either suffer or go.

Zān chhē jahān (proverb), Acquaintance is the world.

Zān na tā pachhān na, tā “khāla jī salām,” Neither known nor recognized, and “Peace, Sir Uncle.”

“*Zora, zora,*” *nashi zu, tā “Wāra, wāra,” nashi koh* (proverb), “Quickly, quickly,” wears away life, and “slowly, slowly,” wears away a mountain.

CHAPTER X.

SENTENCES—ENGLISH AND KASHMĪRĪ.

318. WHAT is it? *Kya chhu?*

What is this? *Yih kya chhu?*

Who is it? *Kus chhu?*

Is there any one there? *Tati chhuā kaṇh?*

There is no one, *Kaṇh chhu na.*

It is I, *Bōh chhus.*

Is it he? *Suh chhuā?*

Yes; it is he, *Ova; suī chhu.*

Is that a man? *Suh chhuā mahiniu?*

No; it is a bear, *Na; suh chhu hāput.*

Who is calling him? *Tas kus chhu nād diwān?*

Has he a horse? *Tas chhuā gur?*

What! has he not a horse? *Kya! tas chhu na gur?*

He had a horse, *Tas os gur.*

They had a horse, *Timan os gur.*

Have you not a pen? *Tôhî chhuva nâ kalam?*

Who has your dog? *Tuhund hun kas nish chhu?*

My dog was with your boy, *Mion hun os tuhand nechirî nish.*

He is a villager, *Su chhu gāmuk mahiniu.*

What are you doing? *Tôhî kya chhivā karān?*

Are you calling me? *Tôhî chhivā mē nād diwān?*

I do not call you, *Bô chhus nâ tôhî nād diwān.*

Whom do you call? *Tôhî kas chhivā nād diwān?*

I am calling him, *Bô chhus tas nād diwān.*

He is calling me, *Su chhu mē nād diwān.*

He is eating some bread, *Su chhu tsōchi hana khēwān.*

Does that man read the books that you read? *Suh mahniū chhnā tima kitāba parān yima tôhî chhiva parān?*

Why does he not read good books as I do? *Suh kona chhu giōnî pōth ratsa kitāba parān?*

Why do not these men do their work well? *Yim mahniūvî kona pananî kōm wāra karān?*

Because they are always quarrelling with each other, *Tikya zi tim chhi hamesha ak akis sōtî jang karān.*

That boy always does what his father tells him, *Suh nechu chhu hamesha tih karān yih tasund mol tas chhu wanān.*

He says that it is very hot, *Suh chhu wanān zi sētha garm chhu.*

Where do you go every day? *Tôhî kōt chhiva prath dōha gatshān?*

Is that gun your own? *Tôhî chhuva suh banduq panun?*

I have several guns of my own, *Mē chhi pananî kēnh banduq.*

He is talking with me, *Suh chhu mē sōtî katha karān.*

What is he saying to you? *Suh kya chhuva tôhî wanān?*

He tells me to come every day, *Suh chhu mē wanān zi prath dōha gun.*

He does what I tell him, *Yih bōh tas chhus wanān tī chhu karān.*

As long as your brother⁷ was here, all were well, *Yotāmat tuhund boi yeti os totāmat ösⁱ sārī wāra.*

I have more than he, *Mē chhu tahandi khōta ziyāda.*

Is your brother at home? *Tuhund boi chhuā panani gari?*

No; he is far from home, *Na; suh chhu gara nishi dur.*

Is that book interesting? *Sōh kitāb chheā dilchas?*

How far is the post-office from here? *Dāk-gara kota chhu yeti pētha dur?*

That book is on your table, *Sōh kitāb chhē tuhandis mezas pēth.*

He writes better than his brother, *Suh chhu pananis böi sandi khōta rut lekhān.*

This is impossible, *Yih chhu nā mumkin.*

319. Blessed are the poor in spirit: for theirs is the kingdom of heaven, *Mubārak chhi tim yim dilakin gharīb chhi: tikya zi āsmānach pādshāhat chhē timanai hinz.*

Blessed are they that mourn: for they shall be comforted, *Mubārak chhi tim yim ghamgīn chhi: tikya zi tasalli laban.*

Blessed are the meek: for they shall inherit the earth, *Mubārak chhi tim yim ḥalīm chhi: tikya zi zamīnakⁱ wāris sapanan.*

Blessed are they that hunger and thirst after righteousness: for they shall be filled, *Mubārak chhi tim yim rāstbāzi handⁱ bochhihatⁱ tā treshihatⁱ chhi: tikyazi āsuda sapanan.*

Blessed are the merciful: for they shall obtain mercy, *Mubārak chhi tim yim raḥm-dil chhi: tikya zi timan pēth yiyi raḥm karana.*

Blessed are the pure in heart: for they shall see God, *Mubārak chhi tim yim raḥm-dil chhi: tikya zi Khudāyas wuchhan.*

Blessed are the peacemakers: for they shall be called sons of God, *Mubārak chhi tim yim sulḥ-karawanⁱ chhi: tikyⁱ zi Khudāya sandⁱ farzand yiyak wanana.*

Blessed are they who are persecuted for righteousness' sake: for theirs is the kingdom of heaven, *Mubārak chhi tim yim rāstbāzi hindi sababa taklīf chhu dina yiwān: tikya zi āsmanach pādshāhat chhè timanai hanz.*

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for My sake, *Mubārak chhiva tōhī yeli miāni khōtira pāma, tā taklīf dinava, tā prat tarhach yachh katha apazi sōtī tuhandis haqas andar wana.*

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you, *Shādmanī, tā khūshī kariu: tikya zi āsmānas pēth chhu tuhund ajr bōd: tikya zi yim paighambar tōhī bonth ōsī timan dituk yithai pōth taklīf.*

320. Our Father, which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for Thine is the kingdom, the power, and the glory, for ever and ever. Amen. *Ai sāni māli, yus āsmānas pēth chhu, Chon nāw sapanin pāk. Chōnī pādshāhat yiyin. Chōnī marzī yitha pōth āsmānas pēth chhè zamīnas pēth ti sapanin. Sāni dōhach tsōt bakhsh az asi. Tā sōnī qarṛ kar asi m'uāf, yuth asi ti pananēn qarzdāran chhi m'uāf karān. Tā asi ma an āzmā-ishi andar; Balki badas nishi rachh: tikya zi pādshāhat, tā qudrat, tā jalāl, chhu hamesha chhonai. Āmīn.*

